THE INTERCULTURAL DEVELOPMENT OF ASPIRING LEADERS AT TEXAS A&M UNIVERSITY

A Dissertation

by

MICHELE M. PALSA

Submitted to the Office of Graduate Studies of
Texas A&M University
in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

August 2010

Major Subject: Agricultural Leadership, Education and Communications

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Approved by:

Chair of Committee,	Richard Cummins
Committee Members,	Manda Rosser
	Toby Egan
	Timothy Murphy
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ABSTRACT

The Intercultural Development of Aspiring Leaders at Texas A&M University.

(August 2010)

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Chair of Advisory Committee: Dr. Richard Cummins

As we continue to work toward a better understanding of global issues and intercultural sensitivity, educators must identify areas where we can facilitate positive change in ourselves and in our students. This descriptive study incorporates the Intercultural Development Inventory to measure orientations toward cultural differences of three aspiring student groups, the Corps of Cadet Leaders, the Peer Diversity Leaders and the Tsunami Fulbright Leaders, as described in the Developmental Model of Intercultural Sensitivity (DMIS). The DMIS assumes that construing cultural difference can become an active part of one's worldview, resulting in an expanded understanding of one's own and other cultures, and an increased competence and sensitivity in intercultural relations.

The quantitative portion of this study was reported using appropriate quantitative techniques. The data collected was processed and initially scored using the Intercultural Development Inventory (IDI). Data was then further analyzed using a statistical software program (SPSS) and statistical correlations, multivariate analysis of variance (MANOVAs) were computed.

This study is unique in that it breaks new ground in the measurement of the levels of intercultural sensitivity of three groups of students from various organizations at the university level. The Intercultural Development Inventory, distributed to 38 students, revealed that students in this small study are all in a stage of denial, defense or minimization.

The study points to recommendations for change, from a developmental training perspective, to encourage students to become effective in their intercultural relationships. Use of the IDI and interventions to assist in finding ways to increase cultural sensitivity will assist aspiring student leaders in all walks of life.

DEDICATION

This dissertation is dedicated to my grandchildren,

Tatum and Mara Johnston and Albie and Payton Palsa.

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I would like to thank my committee chair, Dr. Richard Cummins, and my committee members, Dr. Manda Rosser, Dr. Toby Egan, and Dr. Tim Murphy for their guidance and support throughout the course of this research.

Thanks also to my family, Mom and Dad Weisser, my children Albert and his wife Bonnie, my daughter Kelley, my daughter Krystyn and my daughter Kara and her husband Neil, for their support and faith in me. Also, to my grandchildren Tatum and Mara Johnston and Albie and Payton Palsa who have been, and always will be, my shining stars. I would also like to thank my husband Vern Wilson, for his many hours of waiting and encouraging while I wrote and questioned, and to his brother Owen who called once a week to make sure that I was moving forward. Owen's determination and drive to fight his own battle, helped me to realize mine. I also want to thank everyone in my department, OGS, who encouraged and supported me all along the way. What a great team. There are so many people who have supported me on this journey and who have made my time at Texas A&M University a great experience. I also want to extend my gratitude to Mark Musumba and Kelley Johnston who were always there for me when I needed guidance and direction. Through many hours of conversation they were guiding lights to me. Also thanks to the Corps of Cadets, the Peer Diversity Trainers and the Tsunami Fulbright students who continue to amaze me with their determination and spirit. . Finally, thanks to my Lord and Savior who made this all possible.

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CHAPTER I

INTRODUCTION

Diversity on college campuses is increasing annually (Kuh, 2002). As higher education evolves, the importance of positive interaction among diverse groups has become the focus of interest of many educators and employers. Numerous efforts, ranging from large scale implementation of multicultural departments, with increased attention on intercultural development, to the extensive promotion of study abroad programs have created new opportunities for students to experience and participate in diverse environments. While these and other efforts have met with success, cultural misunderstandings and conflict remain a major source of concern for educators, administrators and students in higher education.

Moving from one cultural context to another with sensitivity, awareness and understanding of the cultural norms and values of all people, raises an individual's ability to be mobile in a global society. Many people working in cross cultural mobility recognize that conceptual constructs of culture are considered when preparing young people for life in a global society. The investigation by a group of scholars, students, and program officers from the University of Pittsburgh, in the 1970's, provides relevant observations of the evolution of relationships between international students and domestic students. The work of Hoopes (1975) provided a multicultural laboratory in which to explore the process of intercultural interaction. Grants were written, programs

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This dissertation follows the style of *International Journal of Intercultural Relations.*

were funded, trainings were established, workshops were conducted and to this day interculturalists continue to seek answers to successful cultural interactions.

Many institutions of higher education recognize this developing gap in intercultural education of students. One such university is Texas A&M. Texas A&M University, formerly the Agricultural and Mechanical College of Texas, opened in 1876 as a "male only" college with mandatory military training in the Corps of Cadets as a part of each student's education. In 1965, membership in the Corps of Cadets became voluntary. Today the once "male only" A&M College is recruiting and educating both male and female students, some who choose to become cadets in the Corps and others who elect to enroll as students who are not part of the Corps. Within the Corps, some cadets plan to enlist in military service; others contemplate careers in the civilian world.

A primary focus of student development at Texas A&M University is leadership training. Corps of Cadet Leaders specifically state that their focus is "to develop well educated leaders of character who are prepared to provide values-based leadership and service for the public and private sectors." (Texas A&M University, 2009). Certainly, a part of leadership development is cultural awareness. Hanges et al. (2000) report that leadership and culture both serve to give initial guidance to people regarding how to perceive and how to act in unique situations, and over time these patterns of perception and behavior become well established.

This study involves the Corps of Cadet Leaders, plus two organized student groups on the Texas A&M campus. One group of students is the Peer Diversity Leaders and the other group is the Tsunami Fulbright graduate students. Both groups are also

intentionally working to develop their leadership capacity. The student Peer Diversity Leaders are a group of Texas A&M student volunteers whose vision is to advocate inclusion through cultural awareness. Students, realizing the need to bring awareness of other's cultures to the larger student population, train and educate themselves and others to create a more welcoming campus for all students. The organization's mission is accomplished through passive programming, workshops and overnight retreats held several times throughout the year.

The Tsunami Fulbright Texas A&M graduate students are from the province of Aceh, Indonesia. The Tsunami Fulbrighters at Texas A&M study in a variety of academic fields and disciplines, central to the rebuilding of their homeland hardest hit by the Tsunami, including agriculture, architecture, engineering, geosciences, public health, and urban and regional planning. Tan (1994) reports students from outside the of the United States are an important constituency for institutions of higher education in the United States because of the added cultural richness they bring to the academy. Asian international students make up more than 10% of the enrollment at predominantly white research institutions of higher education (Institute for International Education, 1999). According to the Office of Institutional Studies at Texas A&M University the Asian international population is in the 6% enrollment range.

Intercultural Competence

In his extensive cross-cultural study, Edward Hall (1959) proposes the revolutionary idea that "Culture is communication and communication is culture" (p. 217). In addition, Hall reports that culture determines what one takes in and processes and what one leaves

out. Bennett (1986a) posits a framework for conceptualizing dimensions of intercultural competence to assist in better defining cultural communication in his Developmental Model of Intercultural Sensitivity (DMIS). The DMIS constitutes a progression of worldview orientations toward cultural difference that make up the possibility for increasingly sophisticated intercultural experiences. Three ethnocentric orientations, where one's culture is experienced as central to reality (Denial, Defense and Minimization) and three ethnorelative orientations, where one's culture is experienced in the context of other cultures (Acceptance, Adaptation and Integration), are identified in the DMIS (Hammer, Bennett & Wiseman, 2003).

This study incorporates the Intercultural Development Inventory to measure each of the student group's orientations toward cultural differences described in the DMIS. The DMIS assumes that construing cultural difference can become an active part of one's worldview, resulting in an expanded understanding of one's own and other cultures, and an increased competence and sensitivity in intercultural relations. There is a large amount of theoretical literature on what intercultural sensitivity means (Landis & Bhagat, 1996; Martin, 1989; Lustig & Koester, 2003), but a smaller amount of literature or understanding regarding how to measure or assess intercultural sensitivity.

Bhawuk & Brislin (1992) suggest that to be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and be willing to modify their behavior as an indication of respect for the people of other cultures. As Hammer, Bennett & Wiseman (2003, p. 421-443) explain "The crux of the

development of intercultural sensitivity is attaining the ability to construe (and thus experience) cultural difference in more complex ways."

As students venture forward in this global society, and continue to strive toward an understanding of intercultural sensitivity, the possibility exists that a unified team of aspiring leaders will emerge, armed with the knowledge and skills to build bridges. It is no longer enough to say we traveled abroad or we read a book about another culture; it is time we begin to be sensitive to our own prejudices and identify areas where we can make positive change in ourselves and in others.

Student Development

Salz and Trubowitz (1997) report undergraduate campuses are "balkanized" with racially separated student organizations, intramural sports teams, and residence halls. They argue that although "surveys of undergraduate students indicate that a majority express a wish for more involvement with people of different backgrounds, the picture of campus life that emerges today is one of limited and often tense interaction between ethnically different students" (p. 83). The university setting is an analytically rich context for further scholarly examination about the frequency and amount of intercultural contact among groups (Applebone,1995).

Developing leaders to lead in a multicultural world has merit as we look at the conflict in the world today. Across America, universities are creating more formal leadership studies programs that are invested in student involvement and leadership development (Green, 1990). Recent national surveys of college freshmen (Sax, Astin, Koren & Maloney, 2000), report that the typical student entering college shows a good

deal of readiness to embrace many leadership principles. Leadership development is important and useful because it can enrich the undergraduate experience, empower students, and give them a greater sense of control over their lives (Astin & Cress, 1998).

One of the seven vectors introduced by Chickering and Reisser's (1993) psychosocial theory of student development model is "Developing Mature Interpersonal Relationships: developing capacity for healthy intimate relationships that contribute to sense of self, while accepting and appreciating differences." A step in the direction of developing the capacity for healthy relationships includes the discovery of your group's levels of sensitivity in cultural competence, leading to acceptance and appreciation of others. As Olsen et al., (1998) report, "Expecting to engage in the intellectual and cultural life of the campus was the most powerful predictor of subsequently engaging in the broader academic and social dimensions of college life typically associated with a rich undergraduate experience."

Intercultural Training

Ethnic and nationality factors are used to assess the effect of cultural diversity in higher education learning environments (Cox, Lobel, & McLeod, 1991; Watson, Kumar, & Michaelsen, 1993). Achieving the increased ability to communicate across cultures is imperative in higher education. Intercultural training is continuously redesigned to increase effectiveness in business, health care, professional and educational environments.

The goals of intercultural training are to prepare people for more effective interpersonal relations as they interact with individuals from cultures other than their

own (Brislin & Yoshida, 1994). Intercultural training is concerned with increasing the ability to communicate with culturally diverse people and adjusting behavior to deal effectively with those of different cultures (Triandis, 1986). Intercultural trainers must posses knowledge about the impact of culture on people's values, behavior, attitudes, and ways of conducting business.

As the term "global society" is used commonly across the universe, the intercultural agenda is becoming the world's agenda (Fowler & Blohm, 2004). Interculturalists continue to search to improve intercultural education and understanding between diverse individuals. The facilitation of dialogue around the issue of intercultural development, and the opportunity to participate in training opportunities to promote cultural interaction are imperative to the support and nurturing of college students today.

It is imperative that training for intercultural competence emphasizes the existence of both cultural differences and cultural similarities (Bennett J. & Bennett M., 2003). Competency based education focuses and functions by defining the desired outcomes of the training (Carraccio, 2002). The American Council on Education calls for "major changes in how colleges and universities educate their students around the world" (ACE, 1995, p.4). The first recommendation is that "the educational experience must be infused with some degree of *intercultural competence*" (ACE, 1995, p.5). Thirteen years after the release of the report, colleges and universities still struggle to adequately execute the first recommendation.

Leadership

Yukl (1981) defines leadership as the initiation and maintenance of structure and interaction. Learning how to interact in a global society for aspiring leaders is imperative to their success, as they lead at A&M, and around the world, to initiate change.

Kuh & Lund (1994) report that students learn leadership skills by involving themselves, in and out of the classroom, through their involvement in various activities. Overall, the consensus among researchers, (Kuh, Schuh, Whitt, & Associates, 1991) is that involvement affects their learning and development. Being involved and leading others in intercultural environments is common for many students in universities today. Astin (1985) reports that students learn by getting involved. He defines "involved" as an investment of physical and psychological time in activities, tasks, and people. Investing in these resources creates synergy in relationships and a deeper understanding of cultures adds a positive element to the overall picture.

Cushner (1990) reports that concepts and processes learned through investigations in cross-cultural psychology often becomes the cornerstone for educational efforts to improve people's interactions and ability to work together. The development of empathy, he continues, is a key in interacting with those different from oneself. Cushner's work uncovers just one more fascinating aspect about people's attributes, if we acquire certain skills, such as empathy, then we have one more way to interact effectively; thus, we are more likely to have successful partnerships with people who are different than us.

Gallo (1989) reports that empathy is sometimes thought to be an emotional response, unrelated or possibly detrimental to reasoning. Empathy fosters both creative and critical thinking, and thus its development is recommended as an important educational goal.

Marger (1994) reports outcomes of interaction between race, ethnicity, and culture span from levels of hostility, indifference and violence, to acceptance, cooperation and harmony. Currently, researchers do not have universal agreement as to what defines race, ethnicity and culture within the social sciences. This disagreement extends to how intercultural dynamics impact individual interactions with society. Without a solid understanding of these definitions and the psychological impacts relative to this lack of information, asking how we successfully interact is a dilemma that needs to be considered in this research.

Crocker and Major (1989) report the minority is suspicious and distrustful of the majority, and when the power dimensions of majority/minority categorizations come into play, the situation creates additional affective biases between the two groups. These complexities of intergroup relations have been the subject of research in social psychology for the last six decades. As we consider this research, relative to aspiring leaders, one begins to understand the importance of a solid understanding and comprehension of diversity and intercultural sensitivity when forming and developing positive relationships between people of different cultures.

As aspiring leaders are often chosen to be managers and mentors, a greater understanding of other people's cultures is important. Katz and Kahn (1978) report that

leaders are expected to solve problems and influence others in the pursuit of organizational goals. They suggest that even though the leader's behavior is prescribed by the current situation, the leader is required to perform in a way that encourages the mission goals of the organization.

Mumford, Zaccaro, Connelly, Marks (2000) report that leadership development becomes a matter of developing performance capacity for each particular social role. Their findings indicate that short, episodic behavioral training does not equip leaders for the challenges they face. Possibly, a greater understanding of the tools currently available for intercultural development and a greater understanding of how a leader is sensitive to other cultures, positively influences their behavior as they pursue strong, positive relationships in their work environments.

Mumford, Zaccaro, Harding, Fleishman & Reiter-Palmon (1993) argue that conditions of task performance change from situation to situation and therefore leaders are not advised to rely on a set of prescribed rules or specific behavioral practices for predetermined circumstances. This concept supports Bennett's (1986) Development Model for Intercultural Sensitivity (DMIS) as the focus of the model is on the development of theory based knowledge that assists in the transfer of learning in cultural environments to relevant situations.

Purpose of the Study

Not much is known about young, developing leaders at Texas A&M in regard to cultural sensitivity. The purpose of this descriptive study is to explore the intercultural sensitivity of three unique groups of aspiring leaders of at Texas A&M University.

Research Questions

Using the Development Model of Intercultural Sensitivity (DMIS) and the Intercultural Development Inventory (IDI) developed by (Hammer & Bennett, 2001), this study addresses the following questions:

1. Do selected aspiring leaders at the university differ in their intercultural sensitivity as measured by the instrument of intercultural development?
2. Are selected aspiring leaders' levels of intercultural sensitivity relative to their level of education, age, gender, world region background?
3. Do selected aspiring leaders perceive themselves to be inter-culturally sensitive?
4. How does self-perceived intercultural sensitivity correspond to the existing level of intercultural sensitivity as measured by the IDI?

Statement of the Problem

In a time when the cultural diversity of Texas A&M University is increasing, aspiring leaders must be responsive to the needs of a culturally diverse society, at Texas A&M and beyond. This study seeks to determine the level of sensitivity to cultures, other than their own, of selected leaders in the Corps of Cadets, the student Peer Diversity Leaders, and the Tsunami Fulbright students at Texas A&M University.

Significance of the Study

The university is a place where individuals of various cultural backgrounds are presumed to interrelate with one another. The university context is identified as one of the last settings that house individuals from diverse backgrounds together in one place

(Halualani, Chitgopekar, Morrison, & Dodge, 2004; Jackman & Crane, 1986). The work of many scholars (Halualani et al., 2004; Salz & Trubowitz, 1997; Sampson, 1986; Smith, 1994) answers many questions about culturally different students engaging in intercultural interaction. These studies prove beneficial and insightful to advancing the work of interacting in university settings, but more studies are important to assist researchers in a gaining a greater understanding of university students and the training tools necessary to further advance the work.

A few studies examine the frequency of intercultural interaction at the university (Halualani et al., 2004; Wright, Aron, McLaughlin-Volpe, & Ropp, 1997). These studies report a single and widely shared definition and experience of intercultural interaction among students from various cultures. This study focuses on intercultural sensitivity, as it expands the use of the Intercultural Development Inventory (Hammer, 1999a), to a new population of university students from unique and various backgrounds.

Overall, Corps leaders, who are primarily from the current dominant U.S. culture group, serve as leaders to a diverse group of Texas A&M students who are underclassmen in the Corps of Cadets. Peer Diversity Leaders, who are students from multicultural backgrounds, serve as leaders to numerous students who attend their training sessions. The Tsunami Fulbright students plan to serve as leaders when they return to their home country, as they lead in the effort to rebuild their communities.

This study serves to assist in making recommendations to administrators or sponsors of each group of leaders regarding cultural awareness training. The Corps Commandant and the administrative team are receiving recommendations regarding potential

organizational changes as they move toward becoming a more effective culturally diverse organization**.** Knowledge of the leaders in the Corps' predominant orientation toward cultural difference is important and valuable for personal and organizational needs assessment, for education and training design and for evaluation of the effectiveness of the Corps leader training.

The results for the Peer Diversity Leaders serve as a starting point for conversations about their sensitivity levels and the importance of using their levels to increase their knowledge to increase awareness. The Tsunami Fulbright students are using their findings to gain a better understanding of how to work effectively across cultures now and in their futures as leaders in a country torn by the ravages of nature and in need of new ideas and educated aspiring leaders. Generalizations of the findings are limited since the sample size is small. The study is limited to students in three groups at Texas A&M University who aspire to be leaders. Self report procedures induce individuals who complete the survey to favor a socially desirable response set. However, the population does encompass representation from various ethnicities and cultural backgrounds.

Definitions

Cultural Sensitivity: the ability to adjust one's perceptions, behaviors, and practice styles to effectively meet the needs of different ethnic or racial groups.

Intercultural sensitivity: an individual's ability to develop a positive emotion towards understanding and appreciating cultural difference that promotes an appropriate effective behavior in intercultural communication (Chen, 1997).

Developmental score: an inference to the IDI scale meaning "measured by" the IDI.

Cultural competence: a developmental process that evolves over an extended period. Individuals and organizations are at various levels of awareness, knowledge and skills along the cultural competence continuum. (adapted from Cross et al., 1989).

Intercultural competence: the ability to think and act in interculturally appropriate ways. (Hammer, Bennett & Wiseman, 2003).

Enculturation: the social process by which culture is learned and transmitted across generations (Kottack & Kozaitis, 1999, p.287).

Ethnocentric: the tendency to view people unconsciously by using our own group and our own customs as the standard for judging others (Porter & Samovar, 1976).

Ethnorelative: the assumption that cultures can only be understood relative to one another and that particular behavior can only be understood within a cultural context (Bennett, 1993, p. 46).

DMIS: identifies issues that may be important to individuals at each developmental level. The DMIS has six stages that are used to describe the increasingly complex cognitive structures used to view the diverse world. As one's experience of cultural difference becomes more sophisticated, one's competence in intercultural relationships is strengthened.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Intercultural sensitivity is "a key predictor" of intercultural effectiveness and thus competency (Hammer & Bennett, 2001). The concept of intercultural sensitivity is central to this study. Many experiences of interest, such as feelings, values and beliefs, within the intercultural field are not directly observable; such is the case with intercultural sensitivity. Although intercultural sensitivity cannot be directly observed, it can be measured through the application of empirical research procedures. Through the administration of the Intercultural Development Inventory, this study assists aspiring student leaders at Texas A&M University in determining their measured levels of intercultural sensitivity, and identifies and explores their intercultural challenges.

Kelly (1963) reports that experience does not occur simply by being in the vicinity of events when they occur, but experience is a function of how one construes the events. As Hammer, Bennett & Wiseman (2003) report:

> The more perceptual and conceptual discriminations that can be brought to bear on the event, the more complex will be the construction of the event, and thus the richer will be the experience. In the case of intercultural relations, "the event" is that of cultural difference. The extent to which the event of cultural difference will be experienced is a function of how complexly it can be construed.

Individuals, who are sheltered from diverse environments, typically have access to a limited worldview, and are often unable to construe and experience the difference between their own reality and the reality of people who are from cultural backgrounds

different than their own (Hammer, Bennett & Wiseman, 2003). The core of the development of intercultural sensitivity and the intent for future development of aspiring leaders at Texas A&M is achieving the ability to construe and experience cultural difference in multifaceted ways.

This study considers the construction of aspiring leader's worldviews relative to their level of intercultural sensitivity. For the purpose of this study, the definition of intercultural sensitivity is found in Chapter 1, "an individual's ability to develop a positive emotion towards understanding and appreciating cultural difference that promotes an appropriate effective behavior in intercultural communication" (Chen, 1997, p.5). The definition of intercultural competence, Chapter I, is "the ability to think and act in interculturally appropriate ways" (Hammer, Bennett & Wiseman, 2003, p.88).

Hammer, Bennett & Wiseman (2003) report that greater intercultural sensitivity is associated with greater potential for exercising intercultural competence. Devellis (1991) reports that individuals, interested in research, develop scales when measuring phenomena that is believed to exist because of a theoretical understanding of the world, but which cannot be directly accessed.

The Intercultural Development Inventory (IDI), used in this study to measure intercultural sensitivity, is derived from theory. The instrument is a product of a response to requests from cultural trainers, educators, counselors and student advisors for a valid, accessible, self-assessment tool (Hammer, 1999b). The IDI is based on the theoretical work of Dr. Milton Bennett and his Developmental Model of Intercultural

Sensitivity (DMIS). The DMIS is a theoretical model based on clinical assessments made by Bennett (1993).

Bennett (1993) develops a theory that bridges intercultural communication and human development. The Developmental Model of Intercultural Sensitivity (DMIS) is one of the few theories describing people's reactions to cultural difference. The basic assumption of the model is that as intercultural challenges cause one's experiences of cultural difference to become more complex, ones competence to intercultural relations increases (Endicott, Bock & Narvaez, 2003).

The IDI is a response to numerous requests from cross cultural educators, counselors, trainers, international student advisors, and domestic diversity trainers for a valid, accessible, self-assessment instrument that provides participants with feedback based on Milton Bennett's Developmental Model of Intercultural Sensitivity (DMIS). The IDI is the result of collaboration between Dr. Mitchell Hammer, a professor of intercultural communication at The American University in Washington, D.C., and Dr. Milton Bennett, co-director of the Intercultural Communication Institute. Portland, Oregon. The root work to developing the IDI stems from 1993 and the completed instrument development and final validation efforts in 1998. Based on theoretical framework, the IDI is constructed to measure orientation toward cultural differences described in the DMIS. The result of the work is a 50 item questionnaire paper and pencil measure of intercultural competence.

Prior intercultural experience, language, and culture study in educational settings for students is positively associated with increased intercultural sensitivity (Paige, Jacobs-

Cassuto, Yershova & DeJaeghere, 2003). By taking the Intercultural Development Inventory (IDI), Hammer & Bennett (2001), groups of aspiring leaders, who currently lead other students from various backgrounds and ethnicities, come to a greater understanding of their particular levels of intercultural sensitivity. The long term benefits to the students, the leaders and the organization, relative to this study, become apparent as the groups work on various training modules to assist them in developing enhanced communication skills.

Intercultural Competence and Communication

Intercultural sensitivity is viewed as an attitudinal precursor to thriving intercultural encounters and a predictor of cultural competence (Bhawuk & Brislin, 1992). Cummins (1995) assesses and measures the attitudes of participants in leadership development labs to determine if those attitudes can be changed, and to determine if attitude changes are maintained over time. Among other findings, he shows that within-group comparisons reveal that different ethnic groups have slight differences in attitude toward leader status in a group, leader authority in a group, and group dependence upon the leader, and that participants' attitudes toward leadership are influenced only slightly with leadership training.

Mendenhall, Dunbar & Oddou (1987) report that training appears to be ineffective in changing behavior or performance, but has positive effects on knowledge and attitudes. Cummins' work does not address the attitudinal changes leaders experience when they take on new challenges and attempt to communicate and work with people from different backgrounds, cultures, and perspectives; therefore, although changes in

attitudes are influenced only slightly in his study of leadership, the possibility still exists that "behaviors" might change after the IDI (Hammer & Bennett, 2001) and subsequent follow up training is administered. As aspiring leaders become familiar with their degree of intercultural sensitivity, the possibility exists that they learn to more effectively communicate across cultural boundaries.

The ability to communicate effectively stems from a combination of concepts, attitudes and skills that are learned and are acquired through training and contact with a cultural group different than one's own (Bennett M.J.,1998). Even though intercultural sensitivity is part of the development process that helps to determine the degree of an individual's ability to deal with cultural differences, it is often an individual's worldview that defines the way cultural differences are experienced (Hammer, Bennett & Wiseman, 2003).

Research and related theory to the concept of cultural sensitivity includes the work of many theorists and researchers. Some of those include (Altshuler, Sussman & Kachur, 2003) who study intercultural sensitivity among physicians trainers. Altschuler, Sussman & Kachur's (2003) research discusses intercultural sensitivity and competence as crucial to a successful medical practice with an increasingly diverse population. Their study expands the use of the IDI to a new population, medical providers, and describes normative standards for this group. In spite of small sample size, analysis, using the IDI and clinical assessments, the instrument indicates that cultural training increases intercultural sensitivity.

Endicott, Bock & Narvaez, (2003) hypothesize that intercultural and moral development share the common element of a critical shift from rigid to flexible thinking. In moral reasoning, a shift occurs from conventional to post-conventional thinking. In intercultural development, a similar movement occurs between the ethnocentric and ethnorelative orientations of intercultural sensitivity. The results of their study indicate that moral judgment and intercultural development are significantly related to one another. Both are related to intercultural experiences, particularly the depth of the experiences.

Culture, Education and Student Development

As we consider changing demographics and a new generation of students entering our universities, we must take into consideration and be sensitive to cultural backgrounds. As M. Bennett (1986a) reported:

> Intercultural sensitivity is not natural. It is not a part of our primate past, nor has it characterized most of human history. Cross-cultural contact often has been accompanied by bloodshed, oppression, or genocide. Clearly this pattern cannot continue. Today the failure to exercise intercultural sensitivity is not simply bad business or bad morality, it is self destructive.

We consider the works of McFadden, Merryfield, and Barron (1997) as they define the importance of an understanding of cultures through education. Even though they are focused on teachers in a classroom, their work is easily transferred to aspiring leaders in university settings, as they discuss the development of cultural understanding and how it is measured by the teacher's depth of cultural self awareness, affective response to difference, capacity for cross cultural relations, and the degree to which the teaching style is multicultural as opposed to ethnocentric.

The movement toward academic integration comes from the late 1990s when students who actively participate in "out of the classroom" experiences began to command attention. This fostering collaboration between academic affaris and student affairs is the passion of (Tinto, 1993). Tinto writes and lectures on integration, and before him (Chickering & Gamson, 1987) research improving the quality of the college student experience between faculty and student affairs administrators. Banta & Kuh, (1998) are critical researchers in the area of student involvement and leadership and are known for introducing a credited course to be offered for student leadership development.

Today, the integration of academics and student affairs activities in university settings plays a large part in student leadership development. Many learning communities are being developed and much work continues to be explored in the area of integration and success both in and out of the classroom.

Domestic and Majority Students

White students at diverse institutions experience greater overall satisfaction with college when they participate personally in cross-cultural learning and social activities (Tanaka, Bonous-Hammarth, and Astin, 1998). A second study, however, reports that white students in a diverse campus environment fee; excluded from diversity and often resentful of it (Tanaka, 1997). The population of Caucasians in the study is predominantly reflecting established US citizens coming from a typical individualistic culture in which values of self reliance and independence are dominant. The non-Caucasian population of the study primarily reflects people of Asian, Hispanic, or

African American decent, all cultures that emphasize more collectivist approaches to social behavior.

Itoi et al. (1996) study the acceptance of cultural differences and find that people from collectivistic cultures prefer to use the more mitigating tactics of apologies and excuses, while people from individualistic cultures prefer to use the more assertive strategies of justifications and denials. These findings are consistent with previous cross-cultural studies (Leung, 1987; Ohbuchi & Takahashi, 1994) and suggest that collectivists' toned down style reflects an obvious concern for relationships and social harmony while the individualists' assertive style reveals a stronger concern for preserving self image.

Bennett (1993) develops the DMIS as an explanation of how people construe cultural difference. Using a grounded theory approach (Glaser & Strauss, 1967; Strauss & Corbin, 1990), Bennett apply concepts from cybernetic constructivism (Brown, 1972; Maturana & Varela, 1986) to his observations of intercultural adaptation and identify six orientations that people travel through in their acquisition of intercultural competence. Kelly (1963) reports that an individual can witness an event without ever experiencing the event. Therefore, when students are able to make perceptual and conceptual discriminations relative to a particular event, the richer the experience is for the student. When students know their levels of intercultural sensitivity they can better "experience" cultural events.

Universal cultural awareness and the mechanism for accomplishing this goal is the topic of considerable discussion. Suggestions to achieve this goal span a gambit of ideas,

from lectures involving materials on various cultures in a domestic classroom environment, to exposure and direct involvement with different cultures in foreign countries. Many authorities agree that travel abroad is often a means of improving cultural sensitivity There is some support for the belief that increases in intercultural sensitivity can be gained through education and training, without the need for study abroad travel (Altschuler, Sussman, & Kachur, 2003; Bennett, Bennett, & Allen, 1999; Paige, 1993; Pruegger & Rogers, 1994). Some authorities also caution that traveling abroad does not ensure greater cultural sensitivity.

International Students

Adjusting to cultural norms and stress are important issues affecting the experiences of international college students who study in the United Reports (Donin, 1995; Pedersen, 1991; Sodowsky & Lai, 1997). International students also contend with challenges associated with adapting to a foreign country, including the usual stress associated with college life. Such challenges involve culture shock, confusion about role expectations in the United States, homesickness, loss of social support, discrimination, and language barriers (Sodowsky & Lai, 1997).

Parr, Bradley, & Bingi, (1992) report that international students are generally a resilient group. Current research also indicates that cultural adjustment concerns can lead to heightened psychological distress, physiological complaints, depression and anxiety (Constantine, Okazaki, & Utsey, 2004; Sandhu, 1995; Winkelman, 1994). As international students adjust to their new educational and social environment, they experience unique stressors relative to their U.S.-born counterparts (Mori, 2000).

Some international students are confronted with racial and ethnic discrimination for the first time on entering American culture (Constantine, Anderson, Berkel, Caldwell, & Utsey, 2005; Mori, 2000; Winkelman, 1994). Interpersonal relationship difficulties with U.S.-born peers often represent another factor that contributes to some international students' heightened stress and coping difficulties (Hayes & Lin, 1994). Support from these same peers can provide acceptance and inclusion for many international students (Misra, Crist, & Burant, 2003). Low levels of such support can be detrimental to international students' cultural adjustment experiences.

Brinson and Kottler (1995) report the value of peer counseling, support groups, and other group interventions as important ways to reach international students. Studies show that social support from family and friends in their home country, from other international students, and from U.S. students, provides a mediating effect on the stress level and cultural adjustment of international students (Constantine et al., 2005; Hayes & Lin, 1994; Mallinckrodt & Leong, 1992; Misra et al., 2003). Identifying international student leaders who are willing and able to work with their peers on issues of intercultural sensitivity are suggested an ideal way to reach this population. This approach can also be revised to include other university students who work within international communities and represent diverse cultural backgrounds.

International students typically experience more problems than average American students (Kaczmarek, Matlock, Merta, Ames, & Ross, 1994; Pedersen, 1991). Experiencing these problems leads in some cases to poor academic performance or premature return to the students home country (Matsumoto & LeRoux, 2003; Mori

2000). Some of these problems include: unfamiliar culture and school systems, language difficulties, communication problems, financial worries, discrimination, trouble making American friends, uncertainty and change in socio-economic status (Chataway & Berry, 1989; Lewthwaite, 1996; Oropeza, Fitzgibbon, & Baron, 1991; Sam, 2001; Stafford, Marion, & Salter, 1980; Surdam & Collins, 1984). These problems are a result of international students having to face the challenges of adjusting to a new culture and simultaneously dealing with academic stress while being far from their family and friends. Therefore, identifying the factors that are associated with the positive intercultural adjustment of international students often prove beneficial.

The purpose of the present study is to identify the levels of intercultural sensitivity in three groups of students, and in future work to assist in the design of the appropriate sensitivity training for all three groups.

Theories of Leadership

Fiedler (1967) presents the first situational leadership theory from his 1951 work and calls it the "Contingency Theory of Leaders Effectiveness." He believes that leadership style is a reflection of personality (trait theory oriented) and behavior (behavioral theory oriented). His primary position is that leaders do not change styles they change situations.

Using Fielder's model, Hersey, Blanchard and Johnson (2001) report the dyadic conceptualization of leadership in situations. They describe four styles of leadership which are optional for use in response to four levels of follower readiness. The model posits that a leader can improve their effectiveness by accurately assessing the readiness

of the follower and by applying the most appropriate leadership style. The most important aspect of situational leadership is the relationship between the leader and the follower. Once the leader understands where the follower is with respect to learning the task, the leader has a greater understanding of how to assist that individual in reaching their goals.

Goleman, Boyatzis & McKee (2002) report that leaders, who are in tune with their followers, can more effectively lead the followers in a desired direction. They go on to report that mutually trusting and reciprocal support is a factor in the success of a leader's attempt to lead.

Situational leadership assists the leader in successfully influencing the follower to perform a task. Yukl (1999) reports that commitment is a factor imperative in the success of the leader-follower relationship. He reports that commitment is the enthusiastic willingness of the follower to exert the necessary effort to accomplish the task and that an uninspired effort on the part of the follower often results in low performance of the task in the best scenario. This points us back in the direction of situational leadership where the follower must be in a category, for example, willing and able, and the leader must know where the follower is in the quadrant to assist them in moving forward to achieve the task objective.

Transformational leadership is a topic initially examined in military and business settings. According to Patterson, Fuller, Kester & Stringer (1995) both in military and non-military settings there are stronger positive relationships between transformational leadership and performance. Bass (1985) speaks of the theory of transformational

leadership which reports that leadership goes beyond replacing rewards for desired performance. Bass reports that inspiring followers to transcend their own self-interestes for a higher purpose, mission or vision in an organization, transforms the leader and the follower. Bass develops his theory using Burns (1978) classifications of transforming and transactional leadership. Burn reports that leadership occurs when one person takes the inititative in making contact with others for the purpose of an exchange of valued items.

Proposing the Full Range Leadership Model, Bass & Avolio (1994) report that transformational and transactional leadership behaviors optimize organizational effectiveness, resulting in transformation through higher-order change. Transactional leadership focuses on motivation of followers by giving rewards for performance. Transformational leaders attempt to influence the views of followers regarding their perceptions of what is important about their jobs. The followers are asked to consider their role in the organization's success and are encouraged to think about the context in which they accomplish their tasks. The result of transformational leadership can result in high performance and unlimited potential as organizations achieve higher-order change.

Bass and Avolio (1990) develop a valid instrument named the Multifactor Leadership Questionnaire (MLQ) to measure the full range of leadership. They include idealized influence, individual consideration, intellectual stimulation and inspirational motivation. Later research disputes that the concept of idealized influence is not a critical component of leadership development (Barbuto, 1997). Burns (1978) originates

transformational leadership while contrasting transformational leadership with transactional leadership, a product of Hollander's (1978) work. Hollander's transactional theory, rooted in the social exchange theory, consists of a series of exchanges between the leader and the follower.

Hollander & Offerman (1990) say that the leader provides certain benefits, such as guidance, defining tasks and a salary, to direct followers toward the organizations goals. Yammarino & Bass (1990) report that in order to go beyond this level of the follower's efforts transformational leadership is necessary. They go on to say that instead of the pursuit of extrinsic rewards such as paychecks, the transformational leader helps the follower develop intrinsic motivation. Through motivation the follower becomes more committed to the task and more apt to expend their efforts beyond what is expected of them (Leithwood & Jantzi, 2005).

Humanistic Existential theories in student development address the philosophy of the human condition. Perry (1999) reports that a commitment to relativism is the ability of global leaders to pursue the goals of their companies withouth imposing the cultural structure of their own organizations in every context. Relative to the DMIS model, this represents one of the highest forms of ethnorelativism on the scale of competence and sensitivity. Perry goes on to suggest that the normal stage of ethical development, dualism, is to exercise power in terms of one's own values without imposing on the equally valid viewpoints of others.

Perry's Theory of Coginitive Development (1970) examines nine positions that trace the way in which students most often move from a simplistic, categorical view of the

world to a realization of the contingent variables such as knowledge, relative values and the formation of one's own commitments. This theory assists in establishing and evaluating programs, services, and academic curriculum for students.

Chickering's Psychosocial Theory of Student Development is the most widely acclaimed and applied theory in student development. Building on early theories by Erikson (1968) and Marcia (1966), Chickering (1969) write one of the earliest and most influential works on the psychosocial development of college students. In his initial theory, Chickering conceptualizes development as a process in which students proceed along seven vectors in a roughly sequential fashion. His original vectors link students' college experiences to their personal development.

As Chickering's theory is tested and refined over time it is somewhat revised and reconfigured. Chickering and Reisser (1993) redefine and reorder some of the vectors to provide a more accurate picture of college student development by suggesting that establishing identity is the key developmental issue that arises for students during college years. They discuss seven stages along which traditionally college-aged students develop, specifically noting that development can be appropriately expressed as a series of steps, or vectors, a term which is used to convey direction and magnitude

Since 1969, research on Chickering's theory shows that men and women experience vectors involving autonomy and mature interpersonal relationships in different ways (Mather & Winston, 1998; Straub, 1987; Straub & Rodgers, 1986; Taub, 1995; Taub & McEwen, 1991). Of note in more recent years, research demonstrates that connectedness

with others may be as important for autonomy development in men as it is for women (Baxter-Magolda, 1992).

Longitudinal studies are particularly important in validating Chickering and Reisser's (1993) vectors, given the assumption that the college experience brings about gradual development during students' college experience. A recent longitudinal study validates the assumption that developing purpose and competence are influenced by college experiences (Martin, 2000). Using Chickering's theory and Martin's research allows the author to make connections between their findings and the importance of using the DMIS model of intercultural sensitivity with aspiring leaders in university settings.

As the Corps Leaders, the Peer Diversity Leaders and the Tsunami Fulbright Leaders consciously attempt to consider their own individual perspectives of intercultural competence and sensitivity, and adapt alternative cultural worldviews, they begin to see the gradual development of understanding and respectful dialogue as they make critical decisions that positively impact the world.

Intercultural Training

According to Kealey (1996), there is considerable agreement on the criteria required for intercultural competence and success in communicating across cultures. In order to be culturally competent, individuals must incorporate a wide range of human relations' skills. A method of change must be considered as individuals develop skills in intercultural training. Brislin and Yoshida (1994) report that when exploring the appropriate training, a facilitator is to be aware of the pitfalls and changes that force us

to adjust to a particular training, and then be cognizant of their own behavior in order to work successfully with people of different cultures.

According to Pruegger and Rogers (1994) intercultural training is concerned with increasing our ability to communicate with culturally diverse people and monitoring and adjusting our behavior to deal effectively with those of different cultures. According to Gudykunst et al. (1996), intercultural training is aimed at improving trainees' performance in specific intercultural situations, and involves some form of change in three areas: cognition, affect, and behavior.

Sensitivity training requires processing skills that many trainers do not possess and creates such resistance and frustration among trainees that learning is inhibited (Hoopes & Ventura, 1979). Brislin and Yoshida (1994) report that cultural training results from evaluatations of the last twenty-five years, accumulating information on appropriate course design, measuring instruments, and theories that should be included in a training program. As a result, training programs are improved, but there is much more to understand and process as we make recommendations to improve cultural training.

Relative to our own cultural background and past experiences, individuals give meaning to other people's behaviors. Since individuals have unique backgrounds and experiences, meaning is relative to intercultural training. Similar behavior might be given different meanings by different people. We often ascribe the wrong meaning to a particular behavior we have observed. Cushner and Brislin (1996) report that if we know why, when and how certain characteristics are assigned, misinterpretations and misunderstandings might be reduced. Conditions of intercultural contact between

diverse individuals are often analyzed in terms of how, when, and which combinations are necessary in order to achieve the "best" type of contact that would lead to maximum prejudice reduction (Dixon, Durrheim, & Tredoux, 2005).

In a concluding statement in his report on intercultural ethics Richard Evanoff (2004) reported:

> Since the rules necessary to govern cross-cultural interactions do not yet exist, they can *only* be created through a dialogical process in which, ideally, all sides are given equal opportunities to participate. It is insufficient for one group to simply force its own norms on other groups or for one group to uncritically adopt the norms of another because the relationship between the two groups would then be based on domination and control, i.e., the imposition/acceptance of one view to the exclusion of other potentially better views. Dialogue allows all potentially good views to receive a fair hearing and thus enables the groups to find ways of interacting with each other that are mutually satisfactory and sufficient for joint action on mutually shared problems. Dialogue itself may not be able to resolve all problems, of course, but the alternative to dialogue is a situation in which relationships between different cultural groups deteriorate or their mutually shared problems remain unresolved.

As we venture forward in this global society, and as we work to teach aspiring leaders to understand the work of intercultural sensitivity we begin to build a team armed with the knowledge and skills to build bridges. It is no longer enough to say we studied abroad or we read a book about another culture, it is time we begin to be sensitive to our own prejudices and identify areas where we can make positive change in ourselves and in others.

Leadership and Culture

An increasing number of researchers are discussing the impact of culture on the effectiveness of leadership practices. Dorfman (2004) reviews the international literature and assesses behaviors and processes across cultures. While some behaviors

appear to produce similar effects across cultures, other behaviors seem to have culturally specific consequences.

Zaccaro and Klimoski (2001) report that leadership must be explored within the organizational context with consideration given to organizational structure. This view recognizes that leadership behavior is influenced at the organizational level and is further defined by their role within the organization. The nature of organizational structure implies the environment becomes more and more complex as higher levels of leadership are characterized by greater information processing requirements and by the need to solve more poorly defined, novel and complex organizational problems (Zaccaro, 2001).

A series of qualitative studies on how leaders build culture by Kotter & Heskett (1992) conclude that leadership effectiveness stems from leaders' influence over culture and their ability to change the organizational culture. Kotter & Heskett (1992) use a large database to identify the strategies and then link them to organizational culture. Robertson *et al.*, (2000) report that when organizations actively embrace change and are tolerant of ambiguity, they are more likely to prosper in today's highly turbulent environments.

Hoy & Miskel (2001) report that leadership is defined broadly as a social process in which a member of a group or organization influences the interpretation of internal and external events, the choice of goals or desired outcomes, organization work activities, individual motivation and abilities, power relations, and shared orientations. Using this definition, the importance of understanding cultural difference, as we work within a

social process, is imperative for the leader to comprehend as they work to influence group goals and outcomes.

Stogdill (1994) reports that there are many definitions of leadership and explains that by stating that there are just as many people trying to define leadership as there are definitions. Research is conducted on both the leader and follower (Barbuto & Wheeler, 2002). All theorists have come to agree on one main point, and that is that leadership development is value laden.

The global environment and change are challenges leaders face as they enter a dynamic environment and offer creative solutions to complex problems. Jacobs and Jaques (1987) report that leadership tasks at lower levels require more technical knowledge and demand more face-to-face interactions. Assisting leaders in a greater understanding of their own cultural biases, and levels of intercultural competency and sensitivity, leads them in these face to face communications to a deeper understanding of how to solve discretionary problems in ambiguous domains.

Wenek (2002) reports that as environments become more complex, there is a greater need for lower level leaders to acquire complex conceptual skills equal to their superiors. This implies that all leaders, at all levels in the organization, require confident decision making skills that better enable them to communicate across domains in complicated intercultural scenarios.

Sashkin and Sashkin (2003) use the term vision, speaking of some cognitive ability on the part of leaders that assists them in developing long term action plans to create the future. They report that leaders develop this cognitive ability. As the groups of aspiring

leaders gather information from their environment, and organize and apply this knowledge from the IDI, they begin to identify and vision experiences to assist them in developing a greater sensitivity to cultures different than their own.

CHAPTER III

DESIGN AND METHODOLOGY OF STUDY

The purpose of this study was to investigate the levels of intercultural sensitivity of selected members in the Corps of Cadets, Peer Diversity Leaders and the Tsunami Fulbright Leaders. Corps of Cadet members were identified for the study by the Corps Commander. The Commanders was asked to seek participation from no more than 15 Corps members. There were no other parameters for selection of Corps members in the study. All of the Texas A&M University enrolled Tsunami Fulbright Students were asked to participate and all of the members of the Peer Diversity Trainers were asked to participate. The study was carried out on a selected student population at Texas A&M University in College Station, TX. A university setting was chosen because it is a place where students of various cultural backgrounds interact with one another. Scholars identify the university as one of a few institutions that house individuals from diverse backgrounds together in one place (Halualani, Chitgopekar, Morrison, & Dodge, 2004). Considering this phenomena, scholars are particularly interested in how students from culturally different backgrounds are interacting and engaging within the university setting (Halualani et al., 2004; Salz & Trubowitz, 1997). This chapter focuses on the research design, the selection and description of study participants, the description of the instrument, the data collection and analysis procedures for data collected from a population within a university.

Research Design

There are a few instruments designed to measure levels or characteristics of intercultural sensitivity. Among the most widely known are Shimp and Sharma's (1987) Consumer Ethnocentric Tendencies Scale (CETSCALE), Kelley and Meyers' (1995) Cross Cultural Adaptability Inventory (CCAI), and Hammer & Bennett's (2002) Intercultural Development Inventory (IDI).

This study was exploratory in nature, investigating the levels of intercultural sensitivity of selected members in the Corps of Cadets, Peer Diversity Leaders and the Tsunami Fulbright Leaders. This research was conducted using a quantitative, non-experimental design. Creswell (2003) reports that a quantitative approach may be the best approach for the type of research where the problem is one of identifying factors that influence an outcome or for understanding the best predictors of outcomes. Creswell further reports that a quantitative approach is one in which the researcher uses "postpositivist" claims for developing knowledge, employs strategies of inquiry such as experiments and surveys, and collects data on predetermined instruments that yield statistical data" (p.18). This study was also an inferential study in which the researcher used a sample of data to draw conclusion or to make inferences about the differences between and among groups of students. Utts and Heckard (2006) state that inference methods can be applied "when it is reasonable to assume that the data in hand are representative for the question being considered about a larger group (p.59).

Assessment Instruments

In this study, the Intercultural Development Inventory, (IDI), a psychometrically validated instrument was used as the quantitative instrument to assess the intercultural sensitivity of participants and to create a profile of their worldview orientation based on Milton Bennett's (1993) Development Model of Intercultural Sensitivity (DMIS). The Intercultural Development Inventory was used in this study because it provides a quantitative measure that represents a person's response to cultural differences (Straffon, 2003) and most importantly there is large literature that supports the validity and reliability of the instrument (Hammer et al, 2003: Paige 2004). The validity of the IDI is established in a number of ways. The content validity was established using the actual statements drawn from interviews along with reliable categorization of statements by raters and the expert panel, and construct validity was established by correlating the IDI with other scales like the Worldmindedness scale (Sampson & Smith, 1957; Wiseman, Hammer, & Nishida, 1989), Intercultural Anxiety Scale, and a modified version of the Social Anxiety scale (Gao & Gudykunst, 1990). The construct validity test supported the validity of each of the IDI scales (Hammer, Bennett and Wiseman 2003; Paige, 2003)

Using the data gathered by the IDI, a mean developmental score and a score for each of the IDI's five scales, Denial/Defense (DD), Reversal (RR), Minimization (M), Acceptance/Adaptation (AA) and Encapsulate Marginality (EM), was determined for the group of participants (Figure 1). The five scales are explained further from Dr. Mitchell Hammer and Dr. Milton Bennett's (2001) work:

The DD Scale measures a worldview that simplifies and/or polarizes cultural difference. This orientation ranges from a tendency toward disinterest and avoidance of cultural difference (a denial interpretive cluster) to a tendency to view the world in terms of "us" and "them," where "us" is superior (a defense interpretive cluster). The denial cluster includes two additional interpretive clusters, disinterest in cultural difference and avoidance of interaction with cultural difference. This worldview is considered ethnocentric, meaning that one's own culture is experienced as central to reality in some way.

The R Scale measures a worldview that reverses the "us" and "them" polarization, where "them" is superior. This reversal orientation is the "mirror image" of the denial/defense orientation and is similarly considered to be ethnocentric.

The M Scale measures a worldview that highlights cultural commonality and universal values through an emphasis on similarity (a tendency to assume that people from other cultures are basically "like us") and/or universalism (a tendency to apply one's own cultural values to other cultures). This worldview is considered to be "transitional" from more ethnocentric orientations measured by the "DD" and "R" Scales to more culturally sensitive (ethnorelative) worldviews.

The AA Scale measures a worldview that can comprehend and accommodate complex cultural difference. This can range from acceptance (a tendency to recognize patterns of cultural difference in one's own and other cultures) to adaptation (a tendency to alter perception and behavior according to cultural context). The adaptation cluster included two additional interpretative clusters, cognitive frame-shifting and behavioral code-shifting. This worldview is considered ethnorelative, meaning that one's own and other cultural patterns are experienced in alternative cultural contexts.

The EM Scale measures a worldview that incorporates a multicultural identity with confused cultural perspectives. EM measures encapsulated marginality, which is one of the two theorized aspects of a broader developmental worldview called "Integration." Encapsulated marginality refers to an experience of "cultural marginality" that is mainly characterized by feelings of alienation. The other part of Integration is constructive marginality, where the experience of cultural marginality incorporates the fluid movement in and out of cultural context. Constructive marginality is not now measured by the IDI, although efforts are underway to develop a CM scale (Hammer & Bennett, 2001).

Ethnocentrism → Ethnorelativism

Developmental Model of Intercultural Sensitivity (DMIS)					
Denial	Defense/ Reversal	Minimization	Acceptance	Adaptation	Integration

Intercultural Development Inventory (IDI)				
Denial/ Defense	Reversal	Minimization	Acceptance/Adaptation	Encapsulated Marginality

Figure 1: Comparing the DMIS and IDI
Source: Hammer & Bennett, 2001.

An attempt was then made to determine whether there were significant differences in the intercultural sensitivity (the IDI developmental score and the five scale scores) of various student groups in terms of the five demographic and background variables. Those variables were age, gender, experience living in a different culture, educational level, and world region background.

The term "intercultural sensitivity" generally refers to "sensitivity to the importance of cultural differences and to the points of view of people in other cultures" (Bhawuk & Brislin, 1992, p. 414). Bennett (1993) saw this quality as an emergent in varying degrees from worldview structures that include complex constructions of cultural difference. Hammer & Bennett, (2001) identified the Intercultural Development Inventory IDI, a reliable and valid instrument for determining intercultural sensitivity. Determining where the students fell on the scale assisted in determining what development was needed to aid them in becoming more culturally sensitive. The IDI was chosen as the most efficient means of gathering data to answer the research questions. The IDI is not a survey, but an inventory specifically designed to measure the DMIS concepts (Table 1 below summarizes the differences). The IDI is similar to a

survey in that it provides an efficient way to collect data and it yields responses that are effective for tabulating scoring and analyzing. These features make it a desirable method of data collection for this type of study (Patton, 2001).

Table 1: Comparison between the IDI – Based Instrument and an Opinion Survey

Aspect	Theory-Based Instrument	Opinion Survey
Example	• **Intercultural Development Inventory (IDI)**	• Public opinion polls • Training evaluations
Basis	• Comparison of individual or group performance to theory-based model	• Participant's opinions about the topic
Basis of validity	• Statistical verification that the instrument measures the full scope of the topic (e.g. intercultural competence) • Verified correlation between the instrument's scales and the underlying theoretical model • Studies verifying the predictive nature of the instrument	• The extent to which people agree it seems to be measuring the intended topic. • Participants' opinions assumed valid
Applicability	• Generalized across cultural groups consistent with the underlying theory	• Generalized to a population through adequate sampling
Addressing bias	• Through a comprehensive cross-cultural design, testing, and validation process	• Through neutral wording of the items and responses, and sequence of the items in the survey

Source: MBD Group Inc. 2010. "Intercultural Development Inventory (IDI – the Assessment Tool" http://www.mdbgroup.com/idi_background.htm Last Accessed January 30, 2010.

Understanding the many and complex variables related to outcomes of cultural sensitivity training is challenging. As participants in this research study came with their own rich set of experiences and attitudes, as well as their individual motivational, and personal and interpersonal, strengths and weaknesses. Below you will find some assumptions and limitations of this study.

Assumptions

1. Participants would be truthful.
2. Participants would have understanding of cultural differences.
3. There would be different perspectives from each group.
4. They would discern their own understanding of culture.
5. The instrument was constructed to measure or assess the levels of intercultural sensitivity.
6. People can be more or less "sensitive" to cultural difference.
7. Background of each participant would influence the response.
8. Participants in study are the most appropriate subjects.

Limitations

1. The small sample set (37) made statistical testing and comparison difficult and therefore the interpretation of outcome should be taken with caution.
2. Study uses a self-report research instrument limiting the generalizability of the results.
3. The size of the research study limits the results.

4. Students were not given a definition for the term intercultural sensitivity, culture or cultural differences.
5. The research study did not allow for qualitative analysis.
6. Statistical analysis of a small size sample can be distorted.

Context for the Study

The study was conducted with a group of aspiring leaders at Texas A&M University, a land grant university with a student population of approximately 48,000. It was used to determine their individual levels of intercultural sensitivity. The groups selected for the study were the Corp of Cadets Leaders, Peer Diversity Leaders, and the Tsunami Fulbright Leaders all students at Texas A&M University. The three groups were chosen because they each represent a unique population of students at the university.

Texas A&M University was founded in 1876. It was an all male institution and all the students were members of the Corps of Cadets. During the 1960s, the school desegregated, opened admission to women, and Corps of Cadets membership became voluntary. By 1970, the university had grown 7,500 students to 14,000 students from all 50 states and 75 countries. In the following 35 years, the university more than tripled its enrollment from 14,000 students to over 48,000 students. Although a secular institution, the student body has a reputation for being religious and conservative. This conservative trend is especially notable in the Corps of Cadets. Newsweek International 2006 ranks Texas A&M University as the 77th university, out of 100, in the area of "openness and diversity" as well as "distinction in research."

The population of students in the university has changed dramatically in the last 35 years, making it the 7th largest university in the United States with an enrollment of 48,702 students pursuing degrees in 10 academic colleges. The Corps of Cadets membership continued to decline in spite of its continued influence among the student body. The Corp of Cadets has 1798 cadets (Figure 2) that constitutes 5 percent of the undergraduate student population and 4 percent of the entire student population. The Corps of Cadets has invested in recruiting a diverse student population and they are working toward a goal that matches the national military average of 15% females in the military. Currently, there are 227 female cadets constituting 12.6 % of the Corps of Cadets enrollment (Figure 2).

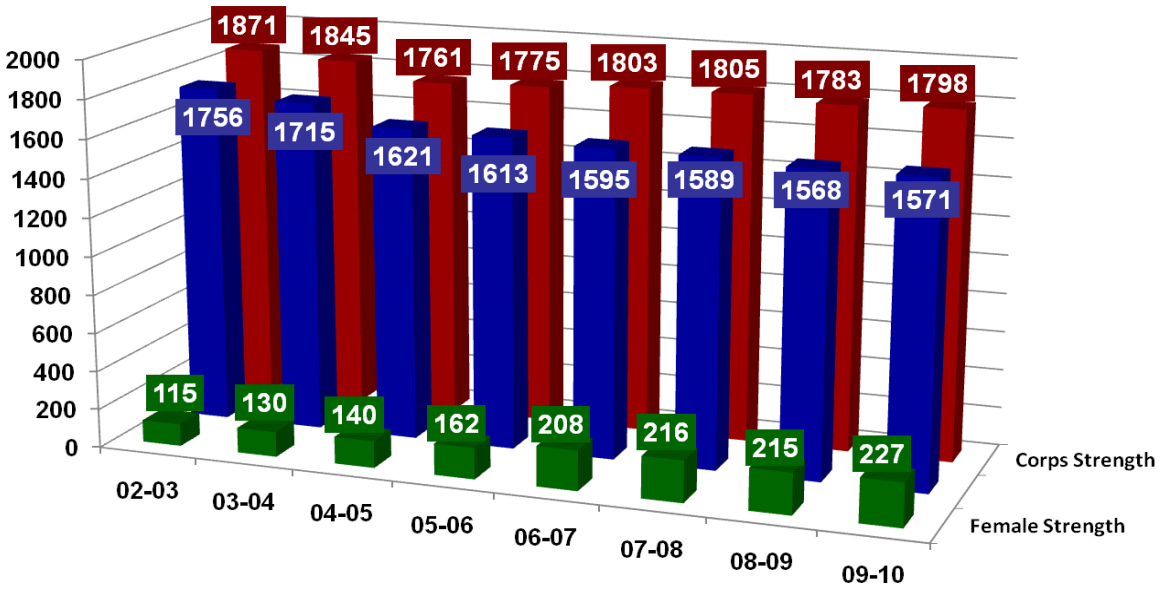

Figure 2: Current Corps of Cadet Leaders Strength by Gender vs. Previous Years
Source: Texas A&M University, 2009.

The Texas A&M University student body represents all 50 U.S. States and 130 foreign countries. In-state residents account for 86 percent of the student population, and 31 percent are either of international origin or members of ethnic underrepresented populations. The student body consists of 46.8% women and 53.2% men (Table 2).

Table 2: Texas A&M Student Enrollment for the Fall 2009

Total	Male	Female	International	Texas (TX) Resident	Non-TX Resident U.S.	Non-TX Resident U.S.
48702	25868	22834	4384	41676	2614	4412
	53%	47%	9%	86%	5%	9%

Source: Office of Institutional Studies and Planning at Texas A&M University

The graduate student's population at Texas A&M is different from the undergraduate students population at Texas A&M University. The graduate student population has also increased over the last decade and accounts for 20 percent of the student population (Table 3). The graduate student population constitutes if 38 percent international students from over 60 countries (Table 3) compared to the undergraduate students population that has only two percent internationals students (Table 3). Also the domestic ethnic composition of both student populations is different in that there is more racial domestic diversity in the undergraduate students population with a higher percentage of Black, Asian and Hispanic student compared to the graduate student population. The majority of the students in the Corps of Cadets are undergraduate students where as the Tsunami Fulbright students are graduate students.

Table 3: Graduate and Undergraduate Students Enrollment at Texas A&M University

Ethnicity	Undergraduate		Graduate	
	Student	**Percentage**	**Student**	**Percentage**
White	29006	75%	4560	46%
Black	1247	3%	377	4%
Hispanic	5617	14%	725	7%
Asian	1962	5%	276	3%
American Indian	234	1%	37	0%
International	625	2%	3759	38%
Other	118	0%	159	2%
Total	**38809**	**100%**	**9893**	**100%**

Source: Office of Institutional Studies and Planning at Texas A&M University

The results of this study may not only assist aspiring leaders to evaluate their developmental levels of intercultural sensitivity, but may also assist in the determination of educational needs assessments and future training programs for aspiring leaders of the future (Hammer & Bennett, 2001).

Description of Study Participants

The data used in the study was collected in three classroom locations at the university. The sampling technique was a convenience sampling (available subjects) in three particular subject populations. Data collection involved the administration of the Intercultural Development Inventory to all three groups of students. Participants in this study included 36 university undergraduate and graduate students. The target audience for this study included selected Cadets in the Corps at the University; students in a peer diversity training program at the university; and the Tsunami Fulbright graduate students from Ache, Indonesia attending the university.

The Corps leaders in this study included 11 (79%) men and 3 (29%) women between the age of 18and 30. Seven of the Corps leaders had never experienced living in another culture; 5 leaders had experienced living in another culture less than 3 months, 1 participant experienced living in another culture between 3 and 6 months, and one had experience living in another culture for over 10 years. The data is summarized in Table 4 below. All 14 were in undergraduate school and were from North America.

Table 4: Corps of Cadet Leaders Participants Profile

	Number of Participants	Percentages
Gender		
Male	11	79%
Female	3	21%
Age		
18-21	11	79%
22-30	3	21%
Level of Education		
High School Graduate	14	100%
College Graduate	0	0%
Years Living in another Culture		
Less than a Year	13	93%
1-5 years	0	0%
6-10years	0	0%
Over 10 years	1	7%
World Region Background		
North America	14	100%
Total Participants	**14**	

The Peer Diversity Leaders include 8 (73%) female and 3 (27%) male students. Nine students reported that they were undergraduates, one student was a graduate student, and one student did not indicate in the survey their level of education. Eight students (73%) student were between the age of 18 and 21, and the others were between

the age of 22 and 30 (27%) (Table 5). Ten of the students were from North America while one was from South America. One participant's world region of origin was South America and the other ten were from North America. Six students indicated that they had less than a year's experience living in another culture, one had between six to ten years, three participants had experience of over ten years, and one student did not indicate the years he/she had lived in another culture.

Table 5: Peer Diversity Leaders Participants Profile

	Number of Participants	Percentages
Gender		
Male	3	27%
Female	8	73%
Age		
18-21	8	73%
22-30	3	27%
Level of Education		
High School Graduate	9	82%
College Graduate	1	9%
Years Living in another Culture		
Less than a Year	6	55%
1-5 years	0	0%
6-10years	1	9%
Over 10 years	3	27%
World Region Background		
North America	9	82%
South America	1	9%
Total Participants	**11**	

The Tsunami Fulbright Leaders include Asian, Muslim graduate students all from the northern province of Aceh, Indonesia. The Tsunami Fulbright Leaders study in a variety of academic fields and disciplines in disciplines central to the rebuilding of their

homeland hardest hit by the Tsunami. Disciplines studied included agriculture, architecture, engineering, geosciences, public health, and urban and regional planning. Thirteen students from this group completed the survey. In this group 6 (54%) were female and 7 (46%) male students (Table 6). Sixty nine percent of the participants were between the age of 22 to 30 years and 31 percent of the students were between the ages of 31 to 40 years. All the Tsunami Fulbright students were in graduate school with 10 (77%) students having completed their bachelor's degree and 3 (33%) having completed their master's or pursuing their doctorate degree. Twelve students (92%) indicated that they were from the Asian Pacific world region and one chose the "other" option.

Table 6: Tsunami Fulbright Leaders Participants Profile

	Number of Participants	Percentages
Gender		
Male	7	54%
Female	6	46%
Age		
22-30	9	69%
31-40	4	31%
Level of Education		
College Graduate	10	77%
M.A. degree or equivalent	3	23%
Years Living in another Culture		
Less than a Year	6	46%
1-5 years	5	38%
6-10years	2	15%
Over 10 years	0	0%
World Region Background		
Asian Pacific	12	92%
Other	1	8%
Total Participants	**13**	

Instrument

A quantitative descriptive research approach was utilized in the collection and analysis of the data. The instrument used to collect the data was the Intercultural Development Inventory (IDI) developed by Hammer and Bennett (2001). The IDI is a fifty item, paper and pencil self assessment instrument designed by Hammer and Bennett to focus on specific patterns of human behavior to assist individuals in understanding the dynamics of their interactions with others. The IDI is included in Appendix A. The IDI empirically measures the theoretical concepts that are the basis for the six stages (Figure 3) and thirteen forms of intercultural sensitivity as defined by Bennett's Developmental Model of Intercultural Sensitivity (DMIS).

Name	Characteristics
Denial	Rejection of differences; isolation and separation from different cultures and from those who appear culturally different
Defense	Denigration of cultural differences, feelings of superiority over those who are different, and/or feeling that another culture is better than one's own
Minimization	Minimization of cultural differences, belief in physical and transcendent universalism
Acceptance	Respect for behavioral and value differences
Adaptation	Cognitive and behavioral adaptation across cultures
Integration	Contexual evaluation and constructive marginality

Figure 3: Describes the DMIS Levels of Development
Source: Bradshaw and Biggs, 2007.

The DMIS is based on personal construct theory and requires self-awareness as a prerequisite for advancing through the developmental stages (Greenholtz, 2000). The DMIS assumes that construing cultural difference can become an active part of an individual's worldview, resulting in a greater understanding of an individual's own and other cultures, and an increased competence in intercultural relationships (Hammer, Bennett & Wiseman, 2003).

This study utilized a grounded theory approach, not guided by, nor attempting to test, any one theory. Strauss & Corbin (1998) describe grounded theory as a research approach which elects to cull theory from data collection and analysis through a systematic approach.

> A researcher does not begin a project with a preconceived theory in mind (unless his or her purpose is to elaborate and extend existing theory). Rather, the researcher begins with an area of study and allows the theory to emerge from the data. Theory derived from data is more likely to resemble the "reality" than is theory derived by putting together a series of concepts based on experience or solely through speculation (how one thinks things out to work). Grounded theories, because they are drawn from data, are more likely to offer insight, enhance understanding and provide a meaningful guide o action. (p. 12).

The ability to enhance meaning, or the grounded research approach, requires creativity; therefore, the design of this study, subject selection and demographic variable analysis was accomplished using quantitative measures.

The IDI provides a quantitative measure of the respondent's orientation and response to cultural differences. Operationally, one's intercultural sensitivity corresponds to a

higher scale score on the IDI, lower scores represent less sensitivity. Intercultural sensitivity is understood to be a developmental construct.

The developmental scores represent a standardized score where 100 indicate the mean score of the original IDI normed sample with a standard deviation 15 (Hammer & Bennett, 2001). The overall score range is 55-145 with a scale breakdown of 55.00 – 84.99 for Denial/defense and Reversal, 85.00 – 114.99 for Minimization, and 115 – 145 for Acceptance/Adaptation.

The IDI generates more five IDI scales that include Denial/Defense (DD), Reversal (R), Minimization (M), Acceptance/Adaptation (AA), and Encapsulated Marginality (EM) (Figure 2). These IDI scale scores range from 1 to 5. The scale was divided into three parts for scale profile interpretation. The IDI indicates that a scale within the range of 1.00 – 2.33 is "unresolved" implying that there are issues that need to be resolved so as to have intercultural development. The IDI indicates that a range 2.34 – 3.66 is "in transition" implying that the person is in the process of resolving the issues that may inhibit his/her intercultural development. The IDI indicates that a range of 3.67 – 5.00 "resolved" implies that the person has dealt with the issues of intercultural development for that stage.

Research Questions

Using the Development Model of Intercultural Sensitivity (DMIS) and the Intercultural Development Inventory (IDI) developed by (Hammer & Bennett, 2001), this study addressed the following questions:

1. Do selected aspiring leaders at the university differ in their intercultural sensitivity as measured by the instrument of intercultural development?
2. Are selected aspiring leaders' levels of intercultural sensitivity relative to their level of education, age, gender, world region background?
3. Do selected aspiring leaders perceive themselves to be inter-culturally sensitive?
4. How does self-perceived intercultural sensitivity correspond to the existing level of intercultural sensitivity as measured by the IDI?

Data Analysis

The quantitative portion of this study was reported using appropriate quantitative techniques according to Gall, Borg, and Gall (1996). The data collected was processed and initially scored using the Intercultural Development Inventory (IDI). Data was then further analyzed using a statistical software program (SPSS) and statistical correlations, multivariate analysis of variance (MANOVAs) were computed.

Further analysis consisted of measuring the intercultural sensitivity of each group's members. The purpose was to discern if there were themes and patterns relative to organizational climate and level of sensitivity among the leaders in each group. Results were considered to develop a future training module to assist the students in the study in developing the skills identified in this study as beneficial to their future growth.

The intent of the data collection and analysis was to present a picture of the cultural sensitivity of the cadets, the Peer Diversity Trainers and the Tsunami Fulbright Leaders.

The IDI consists of six developmental scales. The instrument was shown to both valid and reliable. The paper and pencil instrument is composed of 50 statements to which participants rated their agreement or disagreement on a five factor scale. The factors, Defense/Denial (DD), Acceptance/Adaptation (AA), Minimization (M), Reversal (R), and Encapsulated Marginality (EM) are developed after the results of a confirmatory factor analysis was completed as part of the development of the IDI.

Data Collection

The researcher obtained approval from the Texas A&M University's Institutional Review Board (IRB) prior to conducting this study. Permission to use the selected student's population was obtained through a verbal request from the group advisors. Data was collected using a paper and pencil process. The students were assembled in a classroom for the survey. The groups were invited voluntarily to participate in the survey. It took the students an average of 30 minutes to complete the questionnaire. The Surveys were taken in the month of March, 2008. All the data was collected by this date. Data was then input into an excel data base and then transferred.

CHAPTER IV

RESULTS

As discussed in Chapter III, this chapter presents the results from the research to explore the intercultural sensitivity of three groups of levels of intercultural sensitivity of selected members in the Corps of Cadets, Peer Diversity Leaders and the Tsunami Fulbright students. The data was gathered through the administration of the Intercultural Development Inventory (IDI) to these three groups at Texas A&M University in College Station was obtained. The results are summarized in this section. The results are presented in two parts; first the analytical results from the IDI instruments are presented, then the results from further analysis by SPSS, statistical software are presented. The statistical analysis answers four questions for this study:

1. Do selected aspiring leaders at the university differ in their intercultural sensitivity as measured by the instrument of intercultural development?
2. Are selected aspiring leaders' levels of intercultural sensitivity relative to their level of education, age, gender, world region background?
3. Do selected aspiring leaders perceive themselves to be inter-culturally sensitive?
4. How does self-perceived intercultural sensitivity correspond to the existing level of intercultural sensitivity as measured by the IDI?

Group Comparison Results

To examine research question 1, a Multivariate Analysis of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales (denial/defense, reversal, minimalization, acceptance/adaptation, and encapsulated marginality) by group (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). Five ANOVAs reveal that significant *F*-values on denial/defense, reversal, and minimization, suggesting that there are differences by group but no other significant differences were revealed.

To assess if differences exist on the five IDI scales by gender (male vs. female) a Multivariate Analyses of Variance (MANOVA) was conducted. The results of the MANOVA are not significant, suggesting that simultaneous differences do not exist on the five IDI scales by gender. A Multivariate Analyses of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales by age (18-21 vs. 22 or older). Five ANOVAs are presented and reveal no significant *F*-values on any of the IDI scales, suggesting differences do not exist by age.

A Multivariate Analyses of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales by amount of experience living in another culture (less than 3 months vs. more than 3 months). The results of the MANOVA are not significant, suggesting that simultaneous differences do not exist on the five IDI scales by amount of experience living in another culture. Five ANOVAs are presented reveal a significant *F*-value on acceptance/adaptation, suggesting that there are differences by experience living in another culture. On acceptance/adaptation, participants with more

than 3 months experience living in another culture had a larger mean compared to participants with less than 3 months experience living in another culture.

To evaluate if differences exist on the five IDI scales by education level (high school diploma vs. college degree) a Multivariate Analyses of Variance (MANOVA) was conducted. The results of the MANOVA are not significant suggesting that simultaneous differences do not exist on the five IDI scales by education level.

Results from the Intercultural Developmental Inventory

Results for the levels of intercultural sensitivity as measured by the IDI instrument are presented in this section for each group (the Corps of Cadet Leaders, Peer Diversity Leaders and the Tsunami Fulbright Leaders).

Corp of Cadets' Intercultural Sensitivity

The Corps of Cadet Leaders consists of 14 participants and both the IDI developmental scores and the scores of each of the five scales on the IDI are used to explore the intercultural sensitivity of the students who participated in the study.

Levels of Intercultural Sensitivity – IDI Developmental Scores

The Table 7 below summarizes the continuum that was divided into four scales. The developmental scores represent a standardized score where 100 indicate the mean score of the original IDI normed sample with a standard deviation 15 (Hammer & Bennett, 2001). The overall score range was 55-145 with a scale breakdown of 55.00 – 84.99 for Denial/defense and Reversal, 85.00 – 114.99 for Minimization, and 115 – 145 for Acceptance/Adaptation. The developmental score on a continuum from ethnocentrism to

ethnorelativism for the overall developmental intercultural sensitivity for the Corps of Cadet Leaders was obtained from the IDI and is summarized in Figure 4 below.

Phase	Ethnorelativism		Ethnocentrism
IDI Stage	Denial/Defense (DD) or Reversal (R)	Minimization (M)	Acceptance/Adaptation (AA)
IDI Score Range for Stage	55 - 84.99	85 - 114.99	115 - 145

Figure 4: IDI Continuum
Source: Hammer and Bennett 2001.

From the IDI results, the mean developmental score for the sample of 12 Corps of Cadet Leaders was 77.29 (St .Dev = 8.20). This score is below 85 and places the group in the Denial/Defense according to Bennett's DMIS scale. The lowest score is 66.72 and places the respondent in the Denial/Defense on the IDI scale and the highest score is 93.17 and places the participant in Minimization. Out of the 14 students that participated in the survey, only 12 fully answered all the questions, therefore only 12 developmental scores were generated by the IDI instrument.

Table 7: Summary of Corps of Cadet Leaders Developmental Score

Participants	Mean	Std. Dev.	Min. Score	Max. Score
12[1]	77.29	8.20	66.72	93.17

[1]Fouteen (14) Cadets participated in the Survey but only twelve full answered all the questions.

Eighty three percent (10) of the participants scores are in Denial/Defense, which "indicates a world view that simplifies and/or polarizes cultural differences" (Hammer & Bennett, 2001). The other 2 (17%) of the students have scores in Minimization,

indicating "a worldview that highlights cultural commonality and universal values" (Hammer & Bennett, 2001).

Table 8: Number and Percentage of Corps of Cadet Leaders at Each Stage

IDI Stage	Denial/Defense (DD) or Reversal ®	Minimization (M)	Acceptance/Adaptation (AA)
Number of Cadets	10	2	0
Percentage	83%	17%	0%

[1]Fouteen (14) Cadets participated in the Survey but only twelve full answered all the questions.

Levels of Intercultural Sensitivity –IDI Scale Scores

The IDI also provides a score for each of the five separate scores; Denial/Defense (DD), Reversal (RR), Minimization (M), Acceptance/Adaptation (AA) and Encapsulate Marginality (EM), for each group of participants. The scores provide more information on the degree to which the participant has resolved the issues that relate to the world view of the DMIS. These IDI scale scores range from 1 to 5. The scale is divided into three parts for scale profile interpretation. The IDI indicates that a scale within the range of 1.00 – 2.33 is "unresolved" implying that there are issues that need to be resolved so as to have intercultural development. The IDI indicates that a range of 2.34 – 3.66 is "in transition" implying that the person is in the process of resolving the issues may inhibit his/her intercultural development. The IDI indicates that a range of 3.67 – 5.00 "Resolved" implies that the person has dealt with the issues of intercultural development for that stage.

Table 9: Corps of Cadet Leaders Scale Scores

	Denial/Defen	Reversal	Minimization	Acceptance/ Adaptation	Encapsulated Marginality
Mean	3.75	3.21	2.27	3.45	4.26
SD	0.50	0.61	0.62	0.38	0.58
Min	2.92	2.33	1.00	2.43	3.20
Max	4.54	4.22	3.44	4.14	5.00

Table 9 above; presents the scale scores of the Corps of Cadet Leaders. The mean scores indicate that the Corps of Cadet Leaders in this study have resolved issues within Defense/Denial (Mean = 3.75, SD = 0.5), and Encapsulated Marginality (Mean = 4.26, SD = 0.58). The mean scores for Reversal (Mean =3.21, SD = 0.61), and Acceptance/Adaptation (Mean = 3.45, SD = 0.38) indicate that issues associated with this stage are in transition. The lowest mean score is in the Minimization stage (Mean = 2.27, SD = 0.62) indicating that the issues in this stage are unresolved. The scores indicate that the Corps of Cadet Leaders are grounded in worldviews related to denial/defense that simplifies and/or polarizes cultural differences.

The mean IDI developmental score of Corps of Cadet Leader participants in this study indicates that they are at the Denial/Defense stage. The mean scale score for Denial/Defense and Encapsulated Marginality indicate that on average the Cadet Leaders have successfully dealt with the issues in these areas that might have affected their cultural development. In the stage of Acceptance/Adaptation and Reversal, the Corps of Cadet Leaders are working on the issues or in transition. In the stage of Minimization, the Corps of Cadet Leaders are unresolved. The minimization stage

indicates a worldview that highlights cultural commonality and universal values are unresolved.

A correlation matrix was used to determine any relationship that may exist between the independent variables and the development score. Given that the sample size is small (14) not significant correlation are observed in the variable as indicated in the Table 10 below.

Table 10: Correlation Matrix of Variables for Corps of Cadet Leaders

	Gender	Age	Experience	Education	Developmental Score
Gender	1				
Age	0.1515	1			
	0.6051				
	-	-			
Experience	0.0892	0.2027	1		
	0.7617	**0.4871**			
Education	.	.	.	.	
	1	1	1		
Developmental Score	0.3529	0.2593	-0.0571	.	1
	0.2605	**0.4158**	**0.8602**	1	

Note. Values in bold represents P-Values.

Peer Diversity Leaders Intercultural Sensitivity

The Peer Diversity Leaders consists of 11 participants and both the IDI developmental scores and the scores of each of the five scales on the IDI are used to explore the intercultural sensitivity of the students who participated in the study.

Levels of Intercultural Sensitivity – IDI Developmental Scores

The developmental scores represent a standardized score where 100 indicates the mean score of the original IDI normed sample with a standard deviation 15 (Hammer &

Bennett, 2001). The overall score range is 55-145 with a scale breakdown of 55.00 – 84.99 for Denial/defense and Reversal, 85.00 – 114.99 for Minimization, and 115 – 145 for Acceptance/Adaptation. The developmental score on a continuum from ethnocentrism to ethnorelativism for the overall developmental intercultural sensitivity for the Peer Diversity Leaders is obtained from the IDI and summarized below.

From the IDI results, the mean developmental score for the sample of 11 Peer Diversity Leaders is 109.10 (Std. Dev = 13.46). This score places the group in Minimization according to Bennett's DMIS scale. The lowest score is 87 which places the respondent in the Denial/Defense on the IDI scales and the highest score is 130.48 that places the participant in the Acceptance/Adaptation (Table 11).

Table 11: Peer Diversity Leaders Developmental Score

Variable	Obs	Mean	Std. Dev.	Min	Max
Developmental Score	11	109.10	13.46	87.00	130.48

None (0%) (Table 12) of the participants scores are in Denial/Defense, which "indicates a world view that simplifies and/or polarizes cultural differences" (Hammer & Bennett, 2001). The other 7 (64%) of the students had scores in Minimization, indicating "a worldview that highlights cultural commonality and universal values" (Hammer & Bennett, 2001). Four participants (36%) have a developmental score in Acceptance/Adaptation, indicating "a worldview that can comprehend and accommodate to cultural differences" (Hammer & Bennett, 2001).

Table 12: Number and Percentage of Peer Diversity Leaders at Each Stage

IDI Stage	Denial/Defense (DD) or Reversal (R)	Minimization (M)	Acceptance/Adaptation (AA)
Number	0	7	4
Percentage	0%	64%	36%

Levels of Intercultural Sensitivity –IDI Scale Scores

The IDI also provides a score for each of the five separate scores; Denial/Defense (DD), Reversal (RR), Minimization (M), Acceptance/Adaptation (AA) and Encapsulate Marginality (EM), for each group of participants. The scores provide more information on the degree to which the participant has resolved the issues that relate to the world view of the DMIS. These IDI scale scores range from 1 to 5. The scale is divided into three parts for scale profile interpretation. The IDI indicates that a scale within the range of 1.00 – 2.33 is "unresolved" implying that issues that there are issues that need to be resolved so as to have intercultural development. The IDI indicates that a range of 2.34 – 3.66 is "in transition" implying that the person is in the process of resolving the issues that may inhibit his/her intercultural development. The IDI indicates that a range of 3.67 – 5.00 "resolved" implies that the person has dealt with the issues of intercultural development for that stage.

Table 13: Peer Diversity Leaders Scale Scores

	Denial/Defense	Reversal	Minimization	Acceptance/Adaptation	Encapsulated Marginality
Mean	4.59	3.86	3.54	3.71	3.93
SD	0.40	0.61	0.64	0.72	0.94
Min	3.92	3.22	2.44	2.21	2.20
Max	5.00	5.00	4.22	4.64	5.00

Table 13 above; presents the scale scores of the Peer Diversity Leaders. The mean scores indicate that the Peer Diversity Leaders in this study have resolved issues within Defense/Denial (Mean = 4.59, SD = 0.4), Encapsulated Marginality (Mean = 3.93, SD = 0.94), Reversal (Mean =3.86, SD = 0.61), Acceptance/Adaptation (Mean = 3.71, SD = 0.72) and Minimization stage (Mean = 3.54, SD = 0.64). The scores indicate that the Diversity Leaders are grounded in world views related to minimization of difference.

The mean IDI developmental score of Peer Diversity Leaders in this study indicates that they are at the Minimization stage. The mean scale score for Denial/Defense, Encapsulated Marginality, Acceptance/Adaptation, Reversal, and Minimization indicate that on average the Peer Diversity Leaders have successfully dealt with the issues in these areas that might have affected their cultural development.

A correlation matrix is used to determine any relationship that may exist between the independent variables and the development score. Given that the sample size is small (11) not significant correlation are observed in the variable as indicated in the table below.

Table 14: Correlation Matrix of Variables for Peer Diversity Leaders

	Gender	Age	Experience	Education	Developmental Score
Gender	1				
Age	-0.5417 **0.0852**	1			
Experience	-0.4608 **0.1538**	0.7857 **0.0042**	1		
Education	-0.5164 **0.1039**	0.5164 **0.1039**	0.4393 **0.1764**	1	
Developmental Score	-0.2294 **0.4975**	0.1471 **0.6661**	-0.1583 **0.6419**	0.3181 **0.3405**	1

Note. Values in bold presents the P-values

Tsunami Fulbright Intercultural Sensitivity

The Tsunami Fulbright Leaders consists of 13 participants and both the IDI developmental scores and the scores of each of the five scales on the IDI are used to explore the intercultural sensitivity of the students who participated in the study.

Levels of Intercultural Sensitivity – IDI Developmental Scores

The developmental scores represent a standardized score where 100 indicate the mean score of the original IDI normed sample with a standard deviation 15 (Hammer & Bennett, 2001). The overall score range is 55-145 with a scale breakdown of 55.00 – 84.99 for Denial/defense and Reversal, 85.00 – 114.99 for Minimization, and 115 – 145 for Acceptance/Adaptation. The developmental score on a continuum from ethnocentrism to ethno relativism for the overall developmental intercultural sensitivity for the Tsunami Fulbright Leaders is obtained from the IDI and summarized below.

From the IDI results, the mean developmental score for the sample of 11 Tsunami Fulbright Leaders was 87.88 (St.Dev = 8.20). This score is below 100 and places the group in the Denial/Defense according to Bennett's DMIS scale. The lowest score is 60.38 which places the respondent in the Denial/Defense on the IDI scales and the highest score is 126.73 that places the participant in the Acceptance/Adaptation (Table 15). Out of the 13 students that participated in the survey, only 11 fully answered all the questions, therefore only 11 developmental scores were generated by the IDI instrument.

Table 15: Tsunami Fulbright Leaders Developmental Score

Variable	Obs	Mean	Std. Dev.	Min	Max
Development Score	11.00[2]	87.88	18.94	60.38	126.73

[2] Eleven Participants full answered all the questions.

Sixty four percent (7) of the participants (Table 16) scores are in Denial/Defense, which "indicates a world view that simplifies and/or polarizes cultural differences" (Hammer & Bennett, 2001). Three (17%) of the students had scores in Minimization, indicating "a worldview that highlights cultural commonality and universal values" (Hammer & Bennett, 2001). One student (9%) had a score in Acceptance/Adaptation, indicating "a worldview that can comprehend and accommodate to complex cultural difference" (Hammer & Bennett, 2001).

Table 16: Number and Percentage of Tsunami Fulbright Leaders at Each Stage

IDI Stage	Denial/Defense (DD) or Reversal ®	Minimization (M)	Acceptance/Adaptation (AA)
Number[3]	7	3	1
Percentage	64%	27%	9%

[3]Eleven Participants fully answered all the questions.

Levels of Intercultural Sensitivity –IDI Scale Scores

The IDI also provides a score for each of the five separate scores; Denial/Defense (DD), Reversal (RR), Minimization (M), Acceptance/Adaptation (AA) and Encapsulate Marginality (EM), for each group of participants. The scores provide more information on the degree to which the participant has resolved the issues that relate to the world view of the DMIS. These IDI scale scores range from 1 to 5. The scale is divided into three parts for scale profile interpretation. The IDI indicates that a scale within the range of 1.00 – 2.33 is "unresolved" implying that issues that there issues that need to be resolved so as to have intercultural development. The IDI indicates that a range of 2.34 – 3.66 is "in transition" implying that the person is in the process of resolving the issues that may inhibit his/her intercultural development. The IDI indicates that a range of 3.67 – 5.00 "Resolved" implies that the person has dealt with the issues of intercultural development for that stage.

Table 17: Tsunami Fulbright Leaders Scale Scores

	Denial/Defense	Reversal	Minimization	Acceptance/Adaptation	Encapsulated Marginality
Mean	3.90	3.66	2.23	3.93	4.58
SD	0.60	0.59	0.74	0.50	0.47
Min	3.15	2.56	1.33	3.14	3.40
Max	5.00	4.78	3.67	4.79	5.00

Table 17 above; presents the scale scores of the Tsunami Fulbright Leaders. The mean scores indicate that the Tsunami Fulbright Leaders in this study have resolved issues within Defense/Denial (Mean = 3.75, SD = 0.5), Acceptance/Adaptation (Mean = 3.93, SD = 0.5) and Encapsulated Marginality (Mean = 4.26, SD = 0.58). The mean scores for Reversal (Mean =3.66, SD = 0.59) indicate that issues associated with this stage are in transition. The lowest mean score is in the Minimization stage (Mean = 2.23, SD = 0.74) indicating that the issues in this stage are unresolved. The scores indicate that the Tsunami Fulbright Leaders are grounded in worldviews related to minimization of difference.

The mean IDI developmental score of Tsunami Fulbright participants in this study indicates that they are at the Minimization stage. The mean scale score for Denial/Defense), Acceptance/Adaptation, and Encapsulated Marginality indicate that on average the Tsunami Fulbright Leaders have successfully dealt with the issues in these areas that might have affected their cultural development. In the stage of Reversal, the Tsunami leaders are working on the issues or in transition. In the stage of Minimization, the Tsunami Fulbright Leaders are unresolved. The minimization stage that indicates a worldview that highlights cultural commonality and universal values is unresolved.

A correlation matrix is used to determine any relationship that may exist between the independent variables and the development score. Given that the sample size was small (13) not significant correlations are observed in the variable as indicated in table 18 below.

Table 18: Correlation Matrix of Variables for Tsunami Fulbright Leaders

	Gender	Age	Experience	Education	Developmental Score
Gender	1				
Age	-0.6172	1			
	0.0246				
Experience	-0.2946	0.2291	1		
	0.3286	**0.4515**			
Education	-0.5071	0.426	0.3694	1	
	0.0769	**0.1466**	**0.2141**		
Developmental Score	-0.2425	-0.0787	0.1783	0.2117	1
	0.4725	**0.8181**	**0.5998**	**0.532**	

Note. Values in bold presents the P-Values

Multivariate Analysis of Variance (MANOVA) Results

Data was entered into SPSS version 17.0 for Windows for analysis. The descriptive statistics included the frequencies and percentages, means and standard deviations. For categorical or nominal data, frequencies, and percentages are conducted. Frequency is the number of participants that fit into a certain category. Percentage refers to the percent of the sample that coincides with that category. Means and standard deviations are carried out on interval/ratio data. The arithmetic mean of the variables is defined as the sum of the scores divided by the number of scores. Standard deviation measures the spread of values in a set of data, otherwise known as the statistical dispersion. If the data points all are valued close to the mean value, the standard deviation is close to zero as it does not deviate much from the norm (Howell, 1992). The research questions are analyzed with both the Multivariate Analysis of Variance and descriptive statistic. Below is a description of the theoretical background to the MANOVA.

Research Question 1 (RQ1)

RQ1. Do selected aspiring leaders at the university differ in their intercultural sensitivity as measured by the instrument of intercultural development?

> The hypothesis to be tested is that there is no difference on the five IDI scales (denial/defense, reversal, Minimization, acceptance/adaptation, and encapsulated marginality) by group (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). Rejecting the null hypothesis implies that there is a significant difference on the five IDI scales.

To examine research question 1, a Multivariate Analysis of Variance (MANOVA) and five Analyses of Variance (ANOVAs) is conducted to assess whether or not differences exist on IDI by group (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). MANOVA looks at the mean differences among groups on a combination of dependent variables and determines the likelihood that those differences occurred by chance (Tabachnick & Fidell, 2001). The MANOVA creates a linear combination of the dependent variables in order to create a grand mean on a set of dependent variables to have the ability to assess group differences. In this case, the dependent variable IDI is continuous and has five levels or scales (denial/defense, reversal, Minimization, acceptance/adaptation, and encapsulated marginality). Differences on these scores are compared by the three groups (Peer Diversity vs. Corps of Cadets Leaders vs. Tsunami Fulbright). While multiple ANOVAs could be conducted to analyze the same variables, the use of multiple ANOVAs inflate the type 1 error rate; here, the MANOVA helps control for that inflation. The two assumptions of

homogeneity of variance and normality are assessed. Normality is described as the assumption that the scores are normally distributed and can be visually represented by a bell curve; they are assessed using the one sample Kolmogorov Smirnove test. Homogeneity of variance is described as the assumption that both groups have equal variances; they are assessed using Levene's test. The multivariate equivalent to homogeneity of variance, homogeneity of covariance matrices, are tested using Box's M (Leech, Barrett & Morgan, 2008).

Secondary analyses is conducted on each IDI scale using five ANOVAs. ANOVA is an appropriate statistical analysis when the purpose of research is to assess if mean difference exist on one continuous dependent variable between two or more discrete groups (independent variable). In this case, IDI is the continuous dependent variable and the groups are PLC status (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). The ANOVA uses the F test which is the ratio of two independent variance estimates of the same population variance (Pagano, 1990). The F test allows researchers to make the overall comparison on whether group means differ. If the obtained F is larger than the critical F, the null hypothesis is rejected. The assumptions of normality, sphericity, and homogeneity of variance/covariance matrices are assessed. Normality is described as the assumption that the scores are normally distributed (bell shaped) and are assessed using the one sample Kolmogorov Smirnov test. Homogeneity of variance is described as the assumption that both groups have equal error variances and are assessed using Levene's test. Sphericity, the equality of

variance differences between levels of a repeated-measures variable, are assessed with the Greenhouse-Geisser test (Leech, Barrett & Morgan, 2008).

Sample Size, Power and Significance

In research, it is important to establish a priori the sample size necessary for the statistical analysis with considerations of power, population effect size, and level of significance (Cohen, 1992b). Cohen (1992b) wrote,

> Statistical power analysis exploits the relationships among the four variables involved in statistical inference: sample size (N), significance criterion (ft), population effect size (ES), and statistical power. For any statistical model, these relationships are such that each is a function of the other three. For example, in power reviews, for any given statistical test, we can determine power for given *a*, N, and ES. For research planning, however, it is most useful to determine the N necessary to have a specified power for given *a* and ES (p. 99).

Determination of an acceptable significance level for determining when to reject the null hypothesis (i.e., the probability of committing a Type I error) is important. The standard values for significance level represented by α are set at 10%, 5%, and 1% (Aczel & Sounderpandian, 2006). An α = .05 corresponds to (1 - α) = 0.95 probability of a correct statistical conclusion when the null hypothesis is true (Lipsey, 1990). A .95 probability is equivalent to a 95% confidence level to reject H_0 (Aczel & Sounderpandian, 2006). For the purposes of the proposed research, the level α = .05, the most commonly designated value in social science research for this parameter, is used for the analysis (Lipsey, 1990).

The power of significance test is the probability of rejecting the null hypothesis when the null hypothesis is false. An acceptable level of power for the proposed study is .80, making the Type II error four times as likely as the Type I error. Since it is typically

more serious to make a false positive claim than it is to make a false negative claim, .80 is an acceptable level and is considered in determining the sample size a priori (Cohen, 1992a).

According to Cohen (1992a), ANOVA effect sizes are small if they are .10, medium if they are .25, and large if they are .40. In choosing an effect size, researchers decide how small a difference they are willing to accept and still find the results worthwhile. To allow a very small effect size, a large sample is required, and to allow a large effect size, a small sample size is required. The power of a test is proportionate to the sample size with greater power from a larger effect size. A large effect size is appropriate for the proposed study and is used in the determination of the sample size. The proposed study requires MANOVA/ANOVA, with three groups (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). Approximately 21 participants are needed for each group, summing to a total of 63 participants. Having an alpha value set at .05, 63 participants yields a power of .80 with a large effect size (Cohen, 1992a).

Analysis of the Research Question 1

To examine research question 1, a Multivariate Analysis of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales (denial/defense, reversal, minimization, acceptance/adaptation, and encapsulated marginality) by group (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). Box's Test was significant, violating the assumption of homogeneity of covariance. When this occurs, Pillai's trace is the appropriate statistic if group sizes are similar (Leech, Barrett & Morgan, 2008). The results of the MANOVA are significant, Pillai's

Trace = 0.86, F (10, 54) = 4.06, $p < .001$ (partial $n^2 = 0.43$, power = 0.99), suggesting that simultaneous differences do exist on the five IDI scales by group. Therefore the hypothesis that no difference exists on the five IDI scales is rejected.

Five ANOVAs are presented in Table 19 and reveal that significant F-values on denial/defense, reversal, and minimization, suggesting that there are differences by group. Scheffe post hoc tests were conducted on significant ANOVAs and revealed that on denial/defense, Peer Diversity Leaders had a larger mean ($M = 4.55$, $SD = 0.40$) compared to Corps ($M = 3.76$, $SD = 0.54$) and Tsunami ($M = 3.95$, $SD = 0.60$). The ANOVA on minimization revealed that Peer Diversity Leaders have a larger mean ($M = 3.53$, $SD = 0.67$) compared to Corps ($M = 2.21$, $SD = 0.61$) and Tsunami ($M = 2.81$, $SD = 0.75$).

Table 19: Five ANOVAs on IDI Scales by Group

Dependent Variable	*df*	*F*	Sig.	Partial Eta^2	Power
Denial/Defense	2	6.47	0.005	0.3	0.87
	30	(0.28)			
Reversal	2	3.46	0.044	0.19	0.6
	30	(0.35)			
Minimization	2	13.52	0	0.47	1
	30	(0.46)			
Acceptance/Adaptation	2	1.72	0.197	0.1	0.33
	30	(0.29)			
Encapsulated Marginality	2	2.34	0.114	0.14	0.44
	30	(0.5)			

Note. Values in parenthesis presents mean square error.

No other significant differences are revealed, means and standard deviations for the IDI Subscales by group are presented in Table 20.

Table 20: IDI Subscales by Group

	Peer Diversity		Corps		Tsunami	
IDI Subscales	*M*	*SD*	*M*	*SD*	*M*	*SD*
Denial/Defense	4.55	0.4	3.76	0.54	3.95	0.6
Reversal	3.74	0.51	3.15	0.6	3.67	0.64
Minimization	3.53	0.67	2.21	0.61	2.18	0.75
Acceptance/Adaptation	3.69	0.75	3.54	0.26	3.95	0.53
Encapsulated Marginality	3.9	0.99	4.18	0.59	4.56	0.49

Research Question 2 (RQ2)

RQ2. Are selected aspiring leaders' levels of intercultural sensitivity relative to their level of education, age, gender, world region background?

The hypothesis to be tested is that there a significant difference on the five IDI scales (denial/defense, reversal, Minimization, acceptance/adaptation, and encapsulated marginality) by age, gender, amount of experience living in another culture and education level.

To examine research question 2, Multivariate Analyses of Variance (MANOVAs) and Analyses of Variance (ANOVAs) were conducted to assess whether or not differences exist on IDI by age (18-21 vs. 22-30), gender (male vs. female) amount of experience living in another culture (none vs. less than 3 months vs. 3-6 months vs. 7-11

months vs. 1-2 years vs. 3-5 years vs. 6-10 years vs. over 10 years) and education level (high school graduate vs. college graduate).

Analysis of the Research Question 2

To examine research question 2, a Multivariate Analyses of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales by gender (male vs. female). Box's Test was not significant and the assumption of homogeneity of covariance was met, making Wilks' lambda the appropriate test (Leech, Barrett & Morgan, 2008).The results of the MANOVA are not significant, Wilks' $\Lambda = .876$, F (5, 27) = 0.763, $p = .584$ (partial $n^2 = 0.124$, power = 0.232), suggesting that simultaneous differences do not exist on the five IDI scales by gender (Table 21). We therefore fail to reject the null hypothesis.

Table 21: Five ANOVAs on IDI Scales by Gender

Dependent Variable	*df*	*F*	Sig.	Partial Eta^2	Power
Denial/Defense	1	1.66	0.208	0.05	0.24
	31	(0.36)			
Reversal	1	0.36	0.552	0.01	0.09
	31	(0.41)			
Minimization	1	3.03	0.092	0.09	0.39
	31	(0.77)			
Acceptance/Adaptation	1	0.65	0.428	0.02	0.12
	31	(0.31)			
Encapsulated Marginality	1	1.76	0.194	0.05	0.25
	31	(0.53)			

Note. Values in parenthesis presents mean square error.

Five ANOVAs are presented in Table 22 and reveal no significant *F*-values on any of the IDI scales, suggesting differences do not exist by gender. Means and standard deviations for the IDI Subscales by gender are presented in Table 22.

Table 22: Mean and Standard Deviations of IDI Scales by Gender

	Males		Females	
IDI Subscales	*M*	*SD*	*M*	*SD*
Denial/Defense	3.95	0.66	4.22	0.51
Reversal	3.44	0.69	3.58	0.56
Minimization	2.37	0.82	2.91	0.95
Acceptance/Adaptation	3.79	0.49	3.63	0.63
Encapsulated Marginality	4.37	0.61	4.03	0.87

A Multivariate Analyses of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales by age (18-21 vs. 22 or older). Box's Test was not significant and the assumption of homogeneity of covariance was met, making Wilks' lambda the appropriate test (Leech, Barrett & Morgan, 2008).The results of the MANOVA are not significant, Wilks' Λ =.806, F (5, 27) = 1.30, p = .294 (partial n^2 = 0.194, power = 0.387), suggesting that simultaneous differences do not exist on the five IDI scales by age.

Table 23: Five ANOVAs on IDI Scales by Age

Dependent Variable	*df*	*F*	Sig.	Partial Eta^2	Power
Denial/Defense	1	0.02	0.9	0.01	0.05
	31	(0.38)			
Reversal	1	1.06	0.312	0.03	0.17
	31	(0.4)			
Minimization	1	1.33	0.259	0.04	0.2
	31	(0.81)			
Acceptance/Adaptation	1	2.32	0.138	0.07	0.32
	31	(0.29)			
Encapsulated Marginality	1	1.82	0.188	0.06	0.26
	31	(0.53)			

Note. Values in parenthesis presents mean square error.

Five ANOVAs are presented in Table 23 and reveal no significant *F*-values on any of the IDI Scales, suggesting differences do not exist by age. Means and standard deviations for the IDI Subscales by age are presented in Table 24.

Table 24: IDI Subscales by Age

	18-21		22 or older	
IDI Subscales	*M*	*SD*	*M*	*SD*
Denial/Defense	4.05	0.64	4.08	0.59
Reversal	3.39	0.69	3.62	0.56
Minimization	2.78	0.92	2.42	0.88
Acceptance/Adaptation	3.58	0.56	3.87	0.52
Encapsulated Marginality	4.06	0.81	4.4	0.62

A Multivariate Analyses of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales by amount of experience living in another culture (less than 3 months vs. more than 3 months). Box's Test was not significant and the assumption of homogeneity of covariance was met, making Wilks' lambda the appropriate test (Leech, Barrett & Morgan, 2008).The results of the MANOVA are not significant, Wilks' $\Lambda = 0.736$, F (5, 27) = 1.94, $p = .121$ (partial $n^2 = 0.264$, power = 0.561), suggesting that simultaneous differences do not exist on the five IDI scales by amount of experience living in another culture. Five ANOVAs are presented in Table 30 and reveal a significant F-value on acceptance/adaptation, suggesting that there are differences by experience living in another culture.

Table 25: Five ANOVAs on IDI Scales by Amount of Experience Living in Another Culture

Dependent Variable	*df*	*F*	Sig.	Partial Eta^2	Power
Denial/Defense	1	1.91	0.177	0.06	0.27
	31	(0.36)			
Reversal	1	0.04	0.846	0.01	0.05
	31	(0.41)			
Minimization	1	0.47	0.499	0.02	0.1
	31	(0.83)			
Acceptance/Adaptation	1	4.55	0.041	0.13	0.55
	31	(0.27)			
Encapsulated Marginality	1	0.48	0.493	0.02	0.1
	31	(0.55)			

Note. Values in parenthesis presents mean square error.

On acceptance/adaptation, participants with more than 3 months experience living in another culture had a larger mean (M = 3.95, SD = 0.56) compared to participants with less than 3 months experience living in another culture (M = 3.56, SD = 0.49). No significant F-values were found on the other IDI scales, suggesting differences do not exist for those variables by amount of experience living in another culture. Means and standard deviations for the IDI Subscales by amount of experience living in another culture are presented in Table 26.

Table 26. IDI Subscales by Amount of Experience Living in Another Culture

	Less than 3 Months		More than 3 Months	
IDI Subscales	*M*	*SD*	*M*	*SD*
Denial/Defense	3.94	0.63	4.23	0.55
Reversal	3.52	0.64	3.48	0.64
Minimization	2.7	0.76	2.48	1.09
Acceptance/Adaptation	3.56	0.49	3.95	0.56
Encapsulated Marginality	4.15	0.68	4.33	0.83

A Multivariate Analyses of Variance (MANOVA) was conducted to assess if differences exist on the five IDI scales by education level (high school diploma vs. college degree). Box's Test was not significant and the assumption of homogeneity of covariance was met, making Wilks' lambda the appropriate test (Leech, Barrett & Morgan, 2008).The results of the MANOVA are not significant, Wilks' $\Lambda = 0.700$, F (5, 27) = 2.31, p = .072 (partial $n^2 = 0.300$, power = 0.650), suggesting that simultaneous differences do not exist on the five IDI scales by education level. Five ANOVAs are presented in Table 27 and reveal a significant F-value on encapsulated marginality,

suggesting that there are differences by education level. On encapsulated marginality, participants with a college degree had a larger mean (M = 4.60, SD = 0.48) compared to participants with a high school diploma (M = 4.01, SD = 0.78).

Table 27: Five ANOVAs on IDI Scales by Education Level

Dependent Variable	*df*	*F*	Sig.	Partial Eta^2	Power
Denial/Defense	1	0.03	0.864	0.01	0.05
	31	(0.38)			
Reversal	1	1.99	0.168	0.06	0.28
	31	(0.39)			
Minimization	1	1.47	0.235	0.05	0.22
	31	(0.81)			
Acceptance/Adaptation	1	2.13	0.155	0.06	0.29
	31	(0.29)			
Encapsulated Marginality	1	5.62	0.024	0.15	0.63
	31	(0.47)			

Note. Values in parenthesis presents mean square error.

No significant *F*-values are found on the other IDI scales, suggesting differences do not exist for those variables by education level. Means and standard deviations for the IDI Subscales by education level are presented in Table 28.

Table 28: Means and Standard Deviations on IDI Subscales by Education Level

	High School Diploma		College Degree	
IDI Subscales	*M*	*SD*	*M*	*SD*
Denial/Defense	4.08	0.6	4.04	0.65
Reversal	3.39	0.62	3.7	0.63
Minimization	2.75	0.88	2.35	0.93
Acceptance/Adaptation	3.62	0.54	3.9	0.54
Encapsulated Marginality	4.01	0.78	4.6	0.48

Research Question 3 (RQ3)

RQ3. Do selected aspiring leaders perceive themselves to be inter-culturally sensitive?

The question to help us answer RQ3 is: What are the perceived and developmental cultural sensitivity (IDI scores) by group (Peer Diversity Leaders, Corps of Cadet Leaders and Tsunami Fulbright Leaders)?

To investigate research question 3, the perceived and developmental IDI scores are analyzed with descriptive statistics in order to provide information on the scores by group (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders).

To examine research question 3, the perceived and developmental IDI scores were analyzed with descriptive statistics to provide information on the scores by group (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). Results are presented in Table 29; for the Peer Diversity Leaders, perceived IDI (*M* = 127.90, *SD*

= 4.35) and developmental IDI (*M* = 106.96, *SD* = 12.06); for the Corp of Cadet Leaders, perceived IDI (*M* = 115.71, *SD* = 3.19) and developmental IDI (*M* = 77.29, *SD* = 8.20); and for the Tsunami Fulbright Leaders perceived IDI (*M* = 120.37, *SD* = 6.77) and developmental IDI (*M* = 87.88, *SD* = 18.94).

Table 29: Perceived and Developmental IDI by Group

		Perceived Score		Developmental Score	
Group	N	*M*	*SD*	*M*	*SD*
Diversity trainers	10	127.9	4.35	106.96	12.06
Corps Leaders	12	115.71	3.19	77.29	8.2
Tsunami	11	120.37	6.77	87.88	18.94

Research Question 4(RQ4)

RQ4: What is the gap between the perceived and developmental IDI scores by group (Peer Diversity Leaders, Corps of Cadet Leaders and Tsunami Fulbright Leaders)?

To investigate research question 4, the gap between the perceived and developmental IDI scores are analyzed with descriptive statistics in order to provide information on the scores by total and group (Peer Diversity Leaders, Corps of Cadet Leaders and Tsunami Fulbright Leaders).

To examine research question 4, the gap between the perceived and developmental IDI scores was analyzed with descriptive statistics to provide information on the scores by group (Peer Diversity Leaders vs. Corps of Cadet Leaders vs. Tsunami Fulbright Leaders). Results are presented in Table 30 and show the Gap for Peer Diversity

Leaders (*M* = 20.94, *SD* = 8.30), corps leaders (*M* = 38.42, *SD* = 5.24) and Tsunami Fulbright Leaders (*M* = 32.50, *SD* = 12.34).

Table 30: Means and Standard Deviations for Gap between Perceived and Developmental IDI by Group

		Gap	
Group	*N*	*M*	*SD*
Diversity leaders	10	20.94	8.3
Corps Leaders	12	38.42	5.24
Tsunami	11	32.5	12.34

Descriptive Statistics of the Aggregate Data for Analysis

Thirty-seven individuals participated in the study, 21 (56.8%) were male and 16 (43.2%) were female. Ten (27.0%) participants were in the diversity trainers, 14 (37.8%) Corps Leaders and 13 (35.1%) in Tsunami Fulbright group (see Table 31).

Table 31: Summary of Total Participants by Group

Group	Number of Participants	Percent
Diversity Trainers	10	27
Corps Leaders	14	38
Tsunami	13	35
Total	37	100

Eighteen (48.6%) of participants were between age 18 to 21, 15 (40.5%) were between age 22 to 30 and 4 (10.8%) were between age 31-40 see Table 32.

Table 32: Summary of Total Participants by Age Group

Age Group	Number of Participants	Percent
18 to 21	18	49
22 to 30	15	41
31 to 40	4	11
Total	37	100

Table 33 presents frequencies and percents for experience living in another culture where the largest proportion of participants 13 (35.1%) never lived in another culture.

Table 33: Summary of Total Participants Experience Living in Another Culture

Experience	Number of Participants	Percent
Never	13	35
Less than 3 Months	9	24
3 to 6 Months	2	5
7 to 11 Months	1	3
1 to 2 Years	2	5
3 to 5 Years	3	8
6 to 10 Years	4	11
Over 10 Years	3	8
Total	37	100

Twenty-three (62.2%) of participants had a high school diploma, 11 (29.7%) were college graduates and 3 (8.1%) had a masters degree (see Table 34). In total the largest percentage of the participants were undergraduates (62%).

Table 34: Summary of Total Participants by Completed Level of Education

Education	Number of Participants	Percent
High School	23	62
College	11	30
Masters	3	8
Total	37	100

The majority of participants' 23 (62.2%) world region background was North America, 12 (32.4%) Asia Pacific, 1 (2.7%) South America and 1 (2.7%) answered other see Table 35.

Table 35: Summary of Total Participants by World Region

World Region	Number of Participants	Percent
North America	23	62
South America	1	3
Asia Pacific	12	32
Other	1	3
Total	37	100

CHAPTER V

DISCUSSION AND CONCLUSION OF RESULTS

This chapter is a discussion of research and a conclusion of results. The purpose of the study was to explore the intercultural sensitivity of three unique groups of aspiring leaders. The Corps of Cadet Leaders, the student Peer Diversity Leaders, and the Tsunami Fulbright Leaders at Texas A&M University were the focus of this study. Corps of Cadet Leaders, who are primarily from the current dominant U.S. culture group, serve as leaders to a diverse group of Texas A&M students who are underclassmen in the Corps of Cadets. Peer Diversity Leaders, who are students from multicultural backgrounds, serve as leaders to numerous students who attend their training sessions. The Tsunami Fulbright Leaders will serve as leaders when they return to their home country, as they lead in the effort to rebuild their communities.

Effective communication is critical to creating inclusive and inviting environments. This is especially true for students from culturally diverse backgrounds. Because of personal factors (e.g., personality, knowledge, skill level) and cultural factors (e.g., language, different values and beliefs), intercultural communication for domestic and international students in the United States can be challenging. Often, intercultural communication is perceived as a less than important issue. Misunderstandings due to miscommunication between students are frequently poorly processed. In most cases, misunderstandings occur due to lack of knowledge and ignorance, rather than ill intentions. The obvious differences in cultural values, beliefs, norms, and assumptions

contribute to misunderstandings. As a result, many students are confused about to how to take appropriate measures to improve communication and develop sensitivity to other cultures.

Promoting effective intercultural development in education has become more important as the population of students in American universities becomes increasingly diverse. In addition, with increasing globalization, the percentage of international students attending universities in the United States continues to increase. Cultural diversity of Texas A&M University is increasing; aspiring leaders must be responsive to the needs of a culturally diverse society, at A&M and beyond. This study seeks to determine the level of sensitivity of the three groups of selected leaders to cultures, other than their own at Texas A&M University. The study sought to achieve its objective by addressing the four questions as stated in Chapter III of this dissertation:

1. Do selected aspiring leaders at Texas A&M differ in their intercultural sensitivity as measured by the instrument of intercultural development?
2. Are selected aspiring leaders levels of intercultural sensitivity relative to their level of education, age, gender, world region background?
3. Do selected aspiring leaders perceive themselves to be interculturally sensitive?
4. How does self-perceived intercultural sensitivity correspond to the existing level of intercultural sensitivity as measured by the IDI?

Instrument

The Intercultural Development Inventory (IDI) is a statistically reliable, cross-culturally valid measure of intercultural competence adapted from the Developmental Model of Intercultural Sensitivity. The IDI is for a wide variety of purposes, including:

- Individual assessment in coaching, counseling situations
- Group analysis in teambuilding efforts
- Organizational-wide needs assessment for training design
- Program evaluation to assess the effectiveness of various interventions
- Research

The IDI is a 50-item, theory-based instrument that can be taken either in paper and pencil form or online. The IDI is currently in twelve languages (Bahasa Indonesian, English, French, German, Italian, Portuguese, Spanish, Russian, Korean, French, Japanese and Chinese). Translations from the English-language version were completed using rigorous "back translation" scientific protocols to insure both linguistic and conceptual equivalency. The instrument is easy to complete and it can generate an in-depth graphic profile of an individual's or groups' predominant level of intercultural competence along with a detailed textual interpretation of that level of intercultural development and associated transitional issues.

In order to use the IDI effectively and appropriately, individuals need to attend an intensive, three-day IDI Qualifying Seminar (IDI QS). Currently, there are over 1300 Qualified IDI Administrators who are actively using the IDI with thousands of profit, nonprofit, educational and government organizations. These individuals attended the IDI

Qualifying Seminar and are engaged in cutting-edge coaching, teambuilding, needs analysis, program evaluation and research efforts that incorporate the IDI as a primary assessment tool.

As described in the DMIS (Figure 5), individuals can generally progress from ethnocentrism, where they experience events in their own culture as central to reality, to ethnorelativism, where they can experience events in the context of their own and other cultures. In ethnocentrism, people's perceptual systems are less sensitive to cultural differences. In ethnorelativism, cultural differences are more likely to be discriminated.

Categories and Stages of the Developmental Model of Intercultural Sensitivity

ETHNOCENTRIC STAGES

I. DENIAL OF DIFFERENCES
   - A. Isolation (Disinterest)
   - B. Separation (Avoidance of Interaction)

II. DEFENSE AGAINST DIFFERENCES
   - A. Denigration (Unfavorable outgroup evaluation)
   - B. Superiority (Favorable ingroup evaluation)
   - C. Reversal (Favorable outgroup evaluation/unfavorable ingroup evaluation)

III. MINIMIZATION OF DIFFERENCES
   - A. Physical Universalism (Human similarity)
   - B. Transcendent Universalism (Universal values)

ETHNORELATIVE STAGES

IV. ACCEPTANCE OF DIFFERENCES
   - A. Recognition of alternative cultural behavior
   - B. Recognition of alternative cultural values

V. ADAPTATION TO DIFFERENCES
   - A. Empathy (Cognitive frame-shifting)
   - B. Pluralism (Behavioral code-shifting)

VI. INTEGRATION OF DIFFERENCES
   - A. Encapsulated marginality
   - B. Constructive marginality

Figure 5: Categories and Stages of the DMIS
Source: Kelso, 2006

Discussion of the Individual Group Results

Corps of Cadet Leaders

The IDI score indicates that all the Corps of Cadet Leaders are in the ethnocentric phase of the IDI continuum. The IDI scores (Figure 6) of the Corps of Cadet Leaders indicate that eighty percent of the participants are in the denial and defense. The mean developmental score is 77.29 which are below 85. This developmental score indicates how the IDI instrument rates the Corps of Cadet leader in terms of intercultural sensitivity. The mean perceived score for the Corps of Cadet Leaders is 115.71 which indicate that the leaders are in the Acceptance/Adaptation stage (115 – 145).

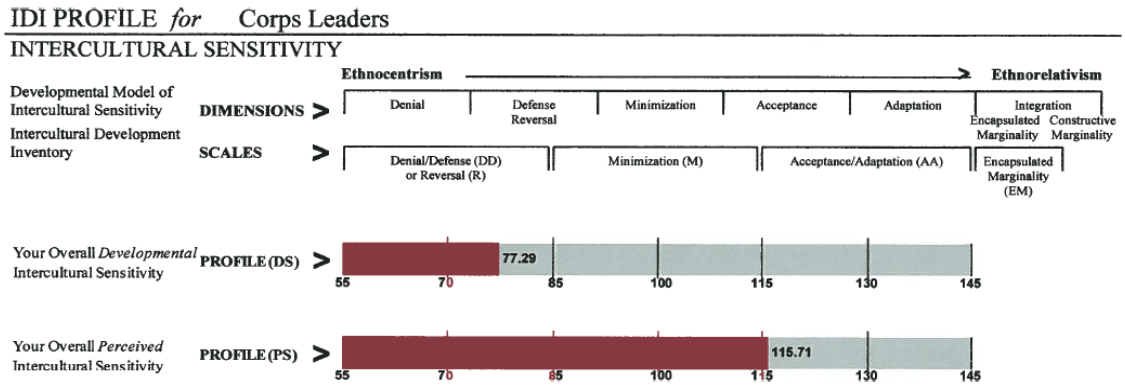

Figure 6: Perceived and Developmental Intercultural Sensitivity for the Corps of Cadet Leaders

The Perceived Intercultural Sensitivity profile is how the Corps of Cadet Leaders perceive themselves in development terms. The gap between the developmental intercultural score and the perceived intercultural score is 38.42. This implies that there

is need of intercultural development for the Corps of Cadet Leaders to fill this gap. The developmental score indicates that they are in the ethnocentric stage which views ones culture as central to reality and others culture may be seen as inferior or they may be threatened by differences although they still view their culture as superior.

Because the Corps of Cadet Leaders who participated in the study were statistically in the denial and defense stage, the IDI indicates that they were making naïve observations about culturally different others and superficial statements of tolerance. Persons in this stage have generally grown up in culturally homogeneous environments and have had limited contact with people outside of their own cultural group. There are two substages of Denial. The first is isolation, which is unintentional isolation from other culture groups due to life circumstances. The second is separation, the intentional separation from other culture groups to maintain the condition of isolation.

Persons in defense feel threatened by difference and respond by protecting their own worldview. Dualistic "we-they" thinking and overt, negative stereotyping are common when one finds themselves in the Defense stage. There are also two substages of Defense. In the first, superiority, the virtues of one's own group are compared to all others, the positive aspects of one's group are exaggerated, and criticism of one's culture is interpreted as an attack. This might be viewed as positive in-group evaluation. The second substage is denigration where persons evaluate other cultures as inferior, use derogatory terms to describe other groups, and apply negative stereotypes to other groups.

The gap between the Corps of Cadet Leaders developmental score and their perceived score is the largest of all the groups. The Corps of Cadet Leaders perceived score indicates they believe that they generally enjoy the differences that exist between themselves and people from other cultures. They perceive that people from other cultures do not necessarily have the same values and goals as people from their own culture. This indicates that the Corps of Cadet Leaders might want to focus on training that assists them in recognizing that cultural differences are escaping their notice.

The Corps of Cadet Leaders strengths are in adherence to traditional values and tasks and support for the community of like-minded people. They are often dealing head on with difficult international or multicultural issues, while resisting temptation to return to blissful ignorance about them. Their weakness is in their desire to stay comfortable with the familiar and not complicate their lives with cultural differences. The Corps of Cadet Leaders might consider training to become more tolerant of differences and to recognize the basic commonalities among people of different cultures. For now, for the Corps of Cadet Leaders, not noticing difference makes life less complicated.

Peer Diversity Leaders

The IDI score indicates that sixty four percent of the Peer Diversity Leaders were in the ethnocentric phase and thirty six percent were in the ethnorelative phase of the IDI continuum. The mean developmental score is 109.10 placing them in minimization.

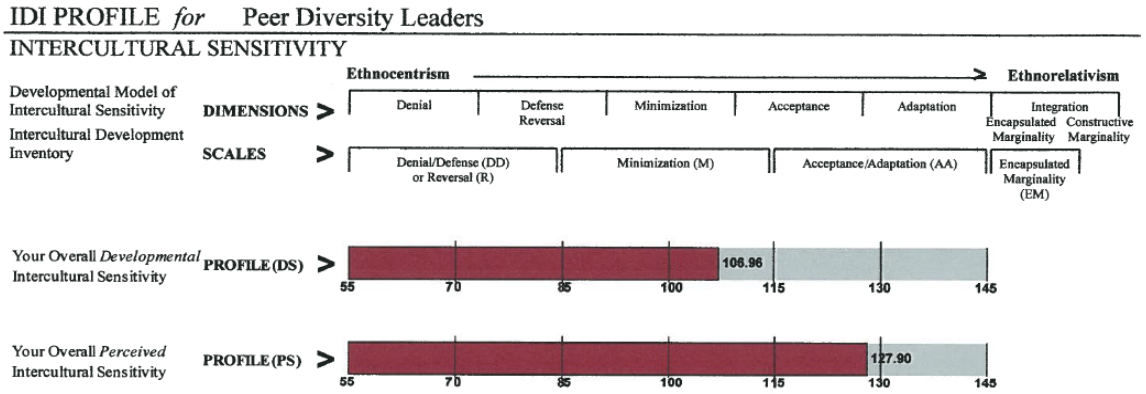

Figure 7: Perceived and Developmental Intercultural Sensitivity for the Peer Diversity Leaders

This implies that even though the Peer Diversity Leaders may be familiar with different cultures and aware of cultural differences, they may minimize students' cultural differences and apply universal values and principles. The mean perceived intercultural sensitivity profile (127.9) (see Figure 7 above) places the Peer Diversity Leaders in the acceptance/adaptation stage which is in the ethnorelative phase of the IDI continuum. The Perceived Intercultural Sensitivity profile is how the Peer Diversity Leaders perceive themselves in development terms. The instrument identifies a gap of 20.94 between the developmental and perceived intercultural profile score. This implies that there is need of intercultural development for the Peer Diversity Leaders to fill this gap.

The Peer Diversity Leaders recognize superficial cultural differences, but they hold to the view that basically human beings are the same. They put their emphasis on similarities, not differences. The similarities are what they see in others that resemble what they know about themselves. There are two substages of Minimization, the first being physical universalism, where the emphasis is on physiological similarities. In

other words, similarity is based for them on the fact that all human beings have the same or similar needs. The second substage of Minimization is transcendent universalism which represents the assumption that people are similar due to spiritual, political or other overarching commonalities. They believe that people are the same despite outward appearances. They do not like to hear about what makes people different, they want others to recognize that we are all human beings and we need to consider how we are all the same.

The Peer Diversity Leaders perceived score is Acceptance and Adaptation which reports that cultural differences in behaviors and values were accepted as normal and desirable. They do not judge differences by the standards of one's own group, but rather examine difference within its own cultural context. The guiding principle of acceptance is cultural relativism, where one culture is not inherently better or worse than another. They try to consider what other people are thinking about things. The Peer Diversity Leaders perceive themselves as enjoying differences that exist between people from other cultures and themselves. They perceive themselves as a group who constantly is trying to imagine how other people are thinking about things and they believe that they can communicate and interact effectively with people from other cultures. They perceive themselves as having the ability to shift their frame of reference.

The Peer Diversity Leader's strength is recognizing the essential humanity of every person and trying to behave in tolerant ways toward others. They seek to avoid stereotyping by treating everyone as an individual. Their weakness is in their difficulty to identify important cultural differences that influence intercultural relations. One area

of development, in order to move on to their greatest potential of intercultural competence, might be learning more about their own culture and avoid projecting their cultures onto other people's experiences.

Tsunami Fulbright Leaders

The IDI scores indicate that ninety one percent of the participants score was in the ethnocentric phase of the development continuum. The mean developmental score for the group is 87.88 which place them in Minimization. This implies that even though the Tsunami Fulbright Leaders may be familiar with different cultures and aware of cultural differences, they may minimize students' cultural differences and apply universal values and principles.

The perceived score of the Tsunami Fulbright Leaders of 120.37 places them in the ethnorelative phase of Acceptance/Adaptation on the development continuum (see Figure 8 below).

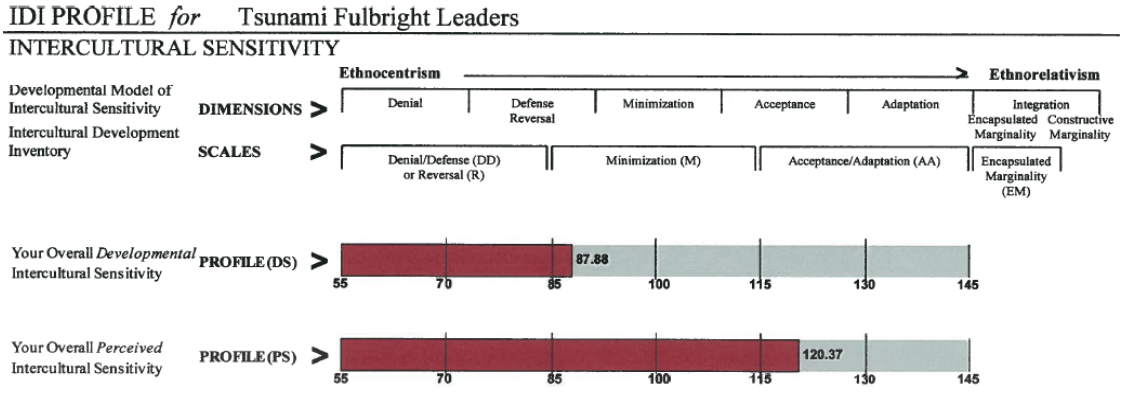

Figure 8: Perceived and Developmental Intercultural Sensitivity for the Tsunami Fulbright Leaders

The instrument identifies a gap of 32.5 between the way the Tsunami Fulbright Leaders perceive themselves in development terms and what the IDI instrument rates the leaders in development terms. This implies that there is need of intercultural development for the Tsunami Fulbright Leaders to fill this gap.

Like the Peer Diversity Leaders the Tsunami Fulbright Leaders recognize superficial cultural differences, but they hold to the view that basically human beings are the same. They too put their emphasis on similarities, not differences. Similarity is based for them on the fact that all human beings have the same or similar needs. They believe that people are the same despite outward appearances. They do not like to hear about what makes people different, they want others to recognize that we are all human beings and we need to consider how we are all the same.

The Tsunami Fulbright Leaders perceived score was in the Acceptance/Adaptation range which shows that cultural differences in behaviors and values were accepted as normal and desirable. They do not judge differences by the standards of one's own group, but rather examine difference within its own cultural context. The guiding principle of acceptance is cultural relativism, where one culture is not inherently better or worse than another. They try to consider what other people are thinking about things. The Tsunami Fulbright Leaders perceive themselves as enjoying differences that exist between people from other cultures and themselves. They perceive themselves as a group who are constantly trying to imagine how other people are thinking about things and they believe that they can communicate and interact effectively with people from

other cultures. They perceive themselves as having the ability to shift their frame of reference.

Like the Peer Diversity Leaders, the Tsunami Fulbright Leader's strength is recognizing the essential humanity of every person and trying to behave in tolerant ways toward others. They seek to avoid stereotyping by treating everyone as an individual. Their weakness is in their difficulty to identify important cultural differences that influence intercultural relations. One area of development, in order to move on to their greatest potential of intercultural competence, might be learning more about their own culture and avoid projecting their cultures onto other people's experiences.

To conclude individual groups finding, the data shows that participants (Corps of Cadet Leaders, Peer Diversity Leaders, and Tsunami Fulbright Leaders) consistently overestimated their cultural sensitivity, indicating they believed themselves to be more sensitive to cultural difference than they are. Increased training may be effective in closing this gap as seen in the study by Bradshaw and Biggs (2007) where medical residents who received cultural competency training increased their intercultural sensitivity.

Conclusion and Summary

This study has provided an opportunity to gain a greater understanding of the intercultural sensitivity levels of three unique groups of graduate students at Texas A&M University. To say that I can take what I learned and change the world or change the culture of the university would be a stretch. There is so much more research to be conducted and so many avenues of culture and intercultural development to explore.

Research with larger, well defined groups of students in various university settings, such as historically black universities, small colleges, liberal arts only colleges, colleges on the east coast or west coast will provide further information to assist in making determinations about appropriate training programs.

Other institutional characteristics should also be examined such as whether the students are undergraduates or graduate students, whether they are in one discipline or another and whether they are fluent in one or more languages. Gaining further information about the students' backgrounds and their experiences relative to interacting with students from cultures different than their own will assist in determining some unique training opportunities.

Future research should explore campus diversity programming and the impact this type of programming has on students relative to their intercultural development. An understanding of what students learn from university diversity programs and how they view the learning experience relative to their levels of sensitivity will assist in defining further research.

Another area for further research would include relating this work to the numerous studies on using cultural individualism-collectivist theories that predict various aspects of communication to determine when students are in the ethnocentric stage of intercultural development and are from collectivist cultures how they maintain or do not maintain harmony in relationships because of their levels of sensitivity. Does a certain level of sensitivity help to determine if you are a member of an individualistic culture or

a collectivist culture? And if so, does that affect the design of cultural training in order to make a broader impact on student development?

It is important to acknowledge that some of the learning objectives critical for students in higher education go beyond the academic content. This awareness becomes heightened as the university expands its efforts in globalization. Bennett reports that if intercultural effectiveness is a goal of the university, we need to add intercultural effectiveness as a learning outcome for students in the university and develop curriculum that incorporates opportunities for such learning and development in students. Students in this small are all in a stage of denial, defense or minimization. With the appropriate curriculum and training, students can and will move up the continuum.

When I first decided to conduct research on the levels of intercultural sensitivity in the Corps of Cadet Leaders, the Peer Diversity Leaders and the Tsunami Fulbright Leaders my reasoning was that we could begin to develop training around the group levels. The question I asked myself on a practical level was how do we as trainers, indeed as student advisors and fellow citizens, minimize resistance to seeing the cultural side of reality, so as to encourage individuals to gain skills for working across cultures and creating new synergies. In fact, I was looking for research, of what my colleagues say and do in this field and, of course, I still am.

As previously stated (Brislin & Yoshida, 1994), the goals of intercultural training are to prepare people for more effective interpersonal relations as they interact with individuals from cultures other than their own. Hopefully, this small study will assist us in preparing these student leaders in increasing their abilities to communicate with

culturally diverse people and adjusting their behaviors to deal effectively with people from different cultures. Trainers must be knowledgeable about the impact cultural sensitivity has on the way we conduct business with those around us.

As Cummins (1995) study shows that participants' attitudes were toward leadership were influenced only slightly with leadership training. Therefore, I cannot say what influence training in particular areas would be for the groups of leaders in my study, but as Mendenhall, Dunbar & Oddou (1987) report training appears to have positive effects on knowledge and experience when the participants take on new challenges and attempt to communicate and work with people from different backgrounds, cultures and perspectives. The possibility exists that training in the areas previously mentioned, might assist the students to move in the direction of acceptance.

As I continue to study intercultural development, my interest is in how values, beliefs, and behaviors in our cumulative experiences, from childhood patterning to powerful or traumatic life events, affect us and others, and how the differences in these ingrained life happenings can be understood, accepted and brought to bear on how we behave creatively and positively together…whether the realm be familial, social or educational.

My personal belief is that intercultural skills develop from the bottom up and that those of us who wish to play a role in encouraging and developing the skills to positively communicate across cultures, need to rethink not only what we say, but consider to a greater degree our relationship with those who need guidance and training. By recognizing that culture comes from reality and not reality from culture (an illusion we

sometimes entertain), we can begin moving away from the authority-to-ignorant chain of communication and help people learn from their real experience of other cultures, including the sensitivity levels of development in which they currently reside.

I have no master plan for this and the only key simple idea I know (and believe in) is the value of organizing people around the idea of commonalities. Zaccaro and Klimoski (2001) report that leadership must be explored within the organizational context with consideration given to organizational structure. This view recognizes that leadership behavior is influenced at the organizational level and is further defined by their role within the organization. Since this group of The Corps of Cadet Leaders fall in the Denial/Defense stage, and issues in this stage indicate that they have a strong commitment to their own worldview and their own organization, and some distrust of cultural behavior or ideas that differ from their own (Hammer & Bennett, 2001), the training for this group might be structured to address skills in learning to tolerate differences and to recognize basic commonalities among people of different cultures.

As Zaccaro (2001) reports, the nature of organizational structure implies the environment becomes more and more complex as higher levels of leadership are characterized by greater information processing requirements and by the need to solve more poorly defined, novel and complex organizational problems. In order to solve high level problems with a team of people from various cultural backgrounds the Corps of Cadet Leaders would benefit from some training in basic cultural recognition and tolerance of organizations or groups of people who are from cultures other than their own.

On the other hand, The Peer Diversity and Tsunami Fulbright Leaders are both in the developmental minimization stage where they hold in high regard the essential humanity of every person and try to behave in tolerant ways toward others (Hammer, Bennett & Wiseman, 2003). They are more likely to have moved beyond a feeling that other cultures pose a threat to their own culture. They experience a sense that people from others cultures are pretty much like them. They have an understanding that other people have cultural differences and they are more likely to welcome people from other cultures into their organizations. A series of qualitative studies on how leaders build culture by Kotter & Heskett (1992) conclude that leadership effectiveness stems from leaders' influence over culture and their ability to change the organizational culture. The Peer Diversity Leaders and the Tsunami Fulbright Leaders believe that despite interesting differences in food, customs, religions, etc., they have the ability to change their organizational culture and when need be they can return to their own universal values.

Robertson *et al.,* (2000) report that when organizations actively embrace change and are tolerant of ambiguity, they are more likely to prosper in today's highly turbulent environments. The Peer Diversity Trainers and The Tsunami Fulbright Leaders developmental stage reported on the IDI indicates that they have gotten beyond feeling that other cultures pose a threat to their culture. Their experience tells them that people from other cultures are pretty much like them and that treating others as you want to be treated is important. They would benefit from training that would assist them in learning more about their own cultures, which would then assist them in projecting their cultures onto other people's experiences. In educational settings, they are typically supportive of

equal opportunity and colorblind recruitment, but they are not typically certain of how an organization might change to accommodate more diversity. Training and brainstorming ideas and suggestions and then working to implement their ideas would serve the university well with these two groups of leaders.

In my humble opinion, change in any educational organization requires culturally coherent strategies and input from people who have researched and studied the issues of culture, those who can throw some light on and provide gentle guidance on actual practices. Incorporating any training program will require planning with experts who study the dynamics of culture and who apply filters to each situation rather than making attempts to put all student leaders in one similar training program. This suggestion, based on my conviction of an inevitable evolution of our practices, begs a lot of questions, raises others and answers few. It isn't a panacea, but rather the recognition of an opportunity. In our interconnected world, in contrast to the past, no one is constrained to learn only from the experts he or she is in contact with, whether in the form of formal training, publications, corporate hierarchy or personal coaching. Training, already significant in any complex environment, is taking on a new dimension. Finding ways to optimize cultural relationships and seed them with wisdom (reflection, practice, knowledge), includes a direct connection to daily experience. This is the challenge all educational institutions and intercultural facilitators are faced with. And it is not the only challenge, but my hope is that it will lead us beyond the trivial, to a focused training program on cultural sensitivity and to providing useful, pertinent information to our student leaders.

There is so much more we can do. I look forward to opportunities to work with the Corps of Cadets on a larger scale. I would like to have them fill out the IDI survey instrument when they arrive at Texas A&M, again one year later, and then use some interventions with them in year two and test them again in year three , use more interventions and test them again in year four. I believe that we would see movement up the continuum for this group in unique ways. I strongly believe that this instrument and the intervention of training to assist in greater cultural sensitivity will assist them in all walks of life.

This study is unique in that it breaks new ground in the measurement of the levels of intercultural sensitivity of three groups of students from various organizations at the university level. Each student belongs to a unique cultural group, with various beliefs, values and behaviors. The Corps culture is military in nature. Corps members are trained as cadets in military branches of service and the students in the Corps belong to a unique culture at Texas A&M University. The Peer Diversity students are from various backgrounds and disciplines. They are by nature, Hispanic, African American, Asian American, Caucasian, Native American and International students who come together to learn and teach others about diversity. Each member of this group is also a student at Texas A&M. The Tsunami Fulbright students come from Indonesia and have the unique experience of being part of one of the most traumatic events in history. They all experienced the Tsunami that struck Banda Aceh, Indonesia in 2004. These students came to the United States to attend universities, through the generous support of the Bush/Clinton Fulbright Scholarships. They are a close knit group of students, who

experienced a unique and dramatic event. They too are members of the Texas A&M University student body.

I would like to see us begin a process of incorporating the IDI in teacher preparation classes at the university level. I feel that many teachers find themselves with students from various backgrounds in their classrooms and honestly do not know or even understand how to communicate effectively with them. Using this instrument, and having an understanding of where they are on a continuum of intercultural sensitivity, could increase positive interaction between each student and the teacher.

Since this study has been completed, the Intercultural Development Inventory has continued to develop and add new features. The IDI 3 is now available to IDI trained consultants and adds new significant features for further developing and determining levels of intercultural sensitivity. It is my hope and sincere desire to continue this work at the university level and to increase participation in the use of this instrument.

We need to work with students during their university experience using channeled intercultural training to help them to become more culturally sensitive. It is this focused work that will fundamentally facilitate global citizenship. Intercultural learning calls attention to an energetic process of communication and globalization. We need to be energetic and focused as we continue to educate students about the importance of being sensitive to people from cultures other than their own.

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APPENDIX

The Intercultural Development Inventory (IDI)

Group Profile

Prepared for

Corps Leaders

Prepared by

Megan Palsa

In conjunction with
Milton J. Bennett, Ph.D. and Mitchell R. Hammer, Ph. D.

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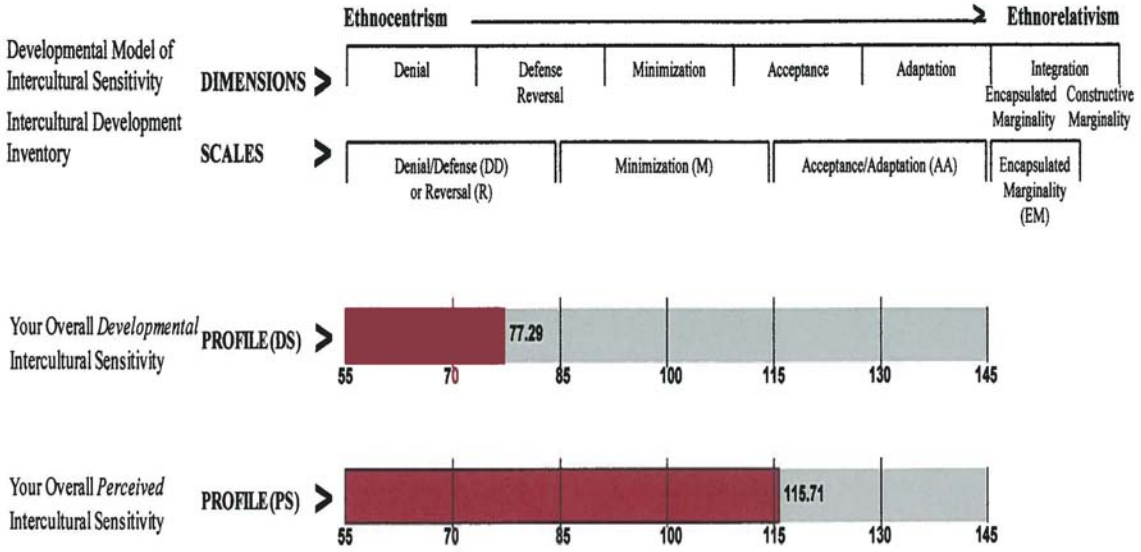
4/17/2010

IDI PROFILE *for* Corps Leaders

INTERCULTURAL SENSITIVITY



WORLDVIEW PROFILE

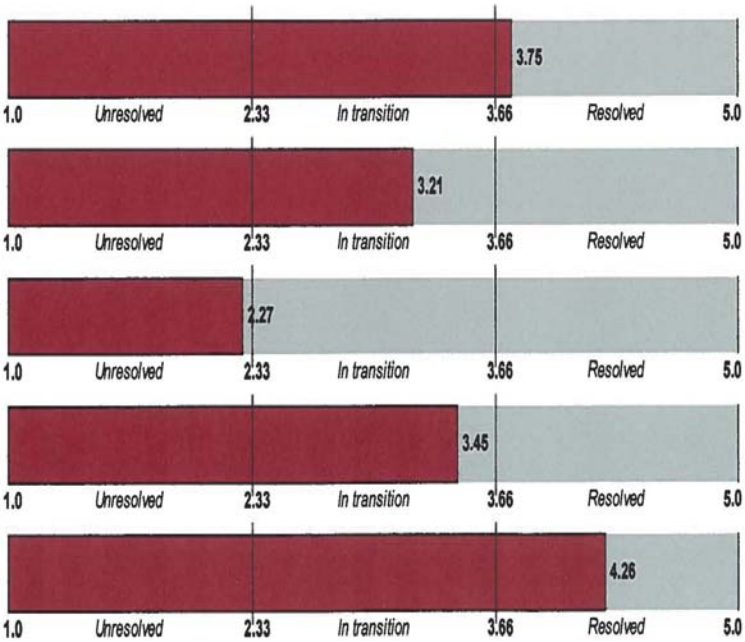
DD SCALE: Indicates a worldview that simplifies and/or polarizes cultural difference.

R SCALE: Indicates a worldview that *reverses* "us" and "them" polarization, where "them" is superior.

M SCALE: Indicates a worldview that highlights cultural commonality and universal issues.

AA SCALE: Indicates a worldview that can comprehend and accommodate to complex cultural differences.

EM SCALE: Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.



IDI PROFILE *for* Corps Leaders

DEVELOPMENTAL ISSUES

DD SCALE: Indicates a worldview that simplifies and/or polarizes cultural difference.

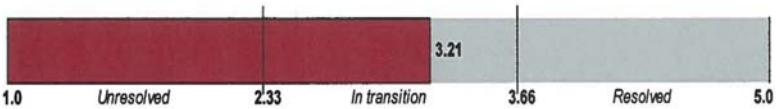
DENIAL CLUSTER: tendency to withdraw from cultural difference.

* Disinterest in cultural difference.

* Avoidance of interaction with cultural difference.

DEFENSE CLUSTER: tendency to view the world in terms of "us and them," where "us" is superior.

R SCALE: Indicates a worldview that *reverses* "us" and "them" polarization, where "them" is superior.

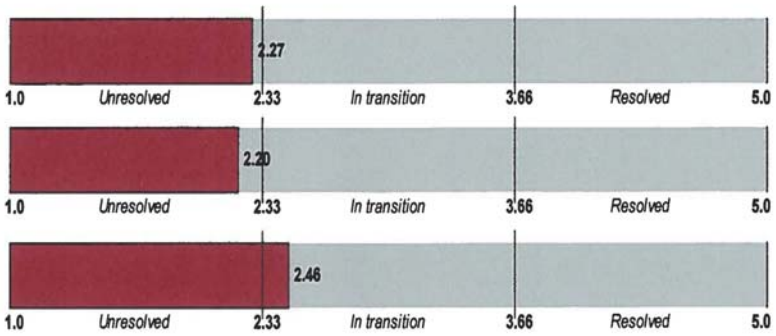


IDI PROFILE *for* Corps Leaders

M SCALE: Indicates a worldview that highlights cultural commonality and universal values.

SIMILARITY CLUSTER: tendency to assume that people from other cultures are basically "like us."

UNIVERSALISM CLUSTER: tendency to apply one's own cultural values to other cultures.



AA SCALE: Indicates a worldview that can comprehend and accommodate to complex cultural difference.

ACCEPTANCE CLUSTER: tendency to recognize patterns of cultural difference in one's own and other cultures.

ADAPTATION CLUSTER: tendency to shift perspective and behavior according to cultural context.

* Cognitive frame-shifting.

* Behavioral code-shifting.

EM SCALE: Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.

The Intercultural Development Inventory (IDI)

Group Statistics Profile

Prepared for

Corps Leaders

Prepared by

Megan Palsa

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3/16/2010

The Intercultural Development Inventory
Demographic Summary **Survey Count 14**

For: *Corps Leaders*
By: *Megan Palsa*

Gender:

1=Male	11
2=Female	3

Sd	0.43
Median	1
Mean	1.21

Age Category:

1=17 and under	
2=18 - 21	11
3=22 - 30	3
4=31 - 40	
5=41 - 50	
6=51 - 60	
7=61 and over	

Sd	0.43
Median	2
Mean	2.21

Amount of previous experience living in another culture:

1=Never lived in another culture	7
2=Less than 3 months	5
3=3 - 6 months	1
4=7 - 11 months	
5=1 - 2 years	
6=3 - 5 years	
7=6 - 10 years	1
8=Over 10 years	

StD	1.59
Median	1.5
Mean	1.93

Education Level (completed):

1=Did not complete High School	
2=High School graduate	14
3=College graduate	
4=M.A. degree or equilvalent level graduate degree	
5=Ph.D. degree or equivalent level graduate degree	
6=Other	

Sd	0.00
Median	2
Mean	2.00

World region background:

1=North America	14	6=Australia	
2=Central America		7=Asia Pacific	
3=South America		8=Western Europe	
4=Middle East		9=Eastern Europe	
5=Africa		10=Other	

Sd	0.00
Median	1
Mean	1.00

Optional 1:

1	14	6	
2		7	
3		8	
4		9	
5		10	

Sd	0.00
Median	1
Mean	1.00

Optional 2:

1		6	
2		7	
3		8	
4		9	
5		10	

Sd	
Median	
Mean	

Optional 3:

1		6	
2		7	
3		8	
4		9	
5		10	

Sd	
Median	
Mean	

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *14*

For: *Corps Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	55	57	42	26	2	0.91
	30.2%	31.3%	23.1%	14.3%	1.1%	2.12
						2.25
Denial Cluster						
Disinterest						
1. It is appropriate that people do not care what happens outside their country.	11	2	0	1	0	0.81
	78.6%	14.3%	0.0%	7.1%	0.0%	1
						1.36
17. There would be fewer problems in the world if culturally different groups kept to themselves.	5	6	3	0	0	0.74
	35.7%	42.9%	21.4%	0.0%	0.0%	2
						1.86
27. Too much attention is directed toward other cultures.	3	5	3	3	0	1.05
	21.4%	35.7%	21.4%	21.4%	0.0%	2
						2.43
35. Too much cultural diversity is bound to lead to divisive conflict.	4	4	3	3	0	1.11
	28.6%	28.6%	21.4%	21.4%	0.0%	2
						2.36
Disinterest Summary	23	17	9	7	0	0.93
	41.1%	30.4%	16.1%	12.5%	0.0%	1.75
						2.00

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	55	57	42	26	2	0.91
	30.2%	31.3%	23.1%	14.3%	1.1%	2.12
						2.25
Avoidance						
38. It is appropriate that people do not socialize very much with individuals from different cultures.	9	4	1	0	0	0.62
	64.3%	28.6%	7.1%	0.0%	0.0%	1
						1.43
43. People should avoid individuals from other cultures who behave differently.	10	3	1	0	0	0.61
	71.4%	21.4%	7.1%	0.0%	0.0%	1
						1.36
48. It is best to form relationships with people of your own culture.	1	6	5	2	0	0.82
	7.1%	42.9%	35.7%	14.3%	0.0%	2.5
						2.57
Avoidance Summary	20	13	7	2	0	0.68
	47.6%	31.0%	16.7%	4.8%	0.0%	1.50
						1.79
Denial Cluster Summary	43	30	16	9	0	0.82
	43.9%	30.6%	16.3%	9.2%	0.0%	1.64
						1.91

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *14*

For: *Corps Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	*55*	*57*	*42*	*26*	*2*	*0.91*
	30.2%	*31.3%*	*23.1%*	*14.3%*	*1.1%*	*2.12*
						2.25
Defense Cluster						
15. It is appropriate that members of our stronger culture have more opportunities.	*2*	*4*	*3*	*5*	*0*	*1.08*
	14.3%	*28.6%*	*21.4%*	*35.7%*	*0.0%*	*3*
						2.79
22. If only other cultures were more like ours, the world would be a better place.	*4*	*4*	*3*	*2*	*1*	*1.24*
	28.6%	*28.6%*	*21.4%*	*14.3%*	*7.1%*	*2*
						2.43
34. People from other cultures are not as interested as we are in improving themselves.	*2*	*6*	*4*	*2*	*0*	*0.90*
	14.3%	*42.9%*	*28.6%*	*14.3%*	*0.0%*	*2*
						2.43
39. People in our culture work harder than people in most other cultures.	*1*	*5*	*5*	*3*	*0*	*0.88*
	7.1%	*35.7%*	*35.7%*	*21.4%*	*0.0%*	*3*
						2.71
40. Our culture's way of life should be a model for the rest of the world.	*2*	*3*	*8*	*0*	*1*	*0.97*
	14.3%	*21.4%*	*57.1%*	*0.0%*	*7.1%*	*3*
						2.64
42. Family values are stronger in our culture than in other cultures.	*1*	*5*	*3*	*5*	*0*	*0.99*
	7.1%	*35.7%*	*21.4%*	*35.7%*	*0.0%*	*3*
						2.86
Defense Cluster Summary	*12*	*27*	*26*	*17*	*2*	*1.01*
	14.3%	*32.1%*	*31.0%*	*20.2%*	*2.4%*	*2.67*
						2.64

The Intercultural Development Inventory

Group Statistical Summary Survey Count 14

For: *Corps Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
R SCALE	17	43	21	33	11	1.08
	13.6%	34.7%	16.7%	26.3%	8.7%	2.72
						2.82
6. People of other cultures are more interested in improving themselves than we are.	2	2	1	6	3	1.35
	14.3%	14.3%	7.1%	42.9%	21.4%	4
						3.43
18. People from our culture are lazier than people from other cultures.	2	1	1	7	3	1.29
	14.3%	7.1%	7.1%	50.0%	21.4%	4
						3.57
24. People from our culture are less polite compared with people from other cultures.	1	6	3	2	2	1.19
	7.1%	42.9%	21.4%	14.3%	14.3%	2.5
						2.86
28. People from other cultures are more sophisticated than people from our culture.	2	8	3	1	0	0.77
	14.3%	57.1%	21.4%	7.1%	0.0%	2
						2.21
29. Other cultures relate to technology better than our culture does.	2	9	0	2	0	0.86
	15.4%	69.2%	0.0%	15.4%	0.0%	2
						2.15
31. If only our culture was more like other cultures, the world would be a better place.	4	5	3	2	0	1.01
	28.6%	35.7%	21.4%	14.3%	0.0%	2
						2.21
33. People from our culture are less tolerant compared with people from other cultures.	3	5	2	4	0	1.12
	21.4%	35.7%	14.3%	28.6%	0.0%	2
						2.50
37. Family values are stronger in other cultures than in our culture.	0	4	4	5	1	0.94
	0.0%	28.6%	28.6%	35.7%	7.1%	3
						3.21

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
R SCALE	17	43	21	33	11	1.08
	13.6%	34.7%	16.7%	26.3%	8.7%	2.72
						2.82
44. People from our culture are not as open-minded as people from other cultures.	1	3	4	4	2	1.15
	7.1%	21.4%	28.6%	28.6%	14.3%	3
						3.21

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *14*

For: *Corps Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
M SCALE	*9*	*15*	*21*	*44*	*36*	*1.09*
	7.1%	*12.0%*	*17.0%*	*35.2%*	*28.8%*	*3.83*
						3.66
Similarity Cluster						
7. People are the same; we have the same needs, interests, and goals in life.	*2*	*2*	*2*	*4*	*4*	*1.40*
	14.3%	*14.3%*	*14.3%*	*28.6%*	*28.6%*	*4*
						3.43
30. Despite some cultural differences, it is more important to recognize that people are all alike in their humanity.	*0*	*3*	*1*	*5*	*5*	*1.12*
	0.0%	*21.4%*	*7.1%*	*35.7%*	*35.7%*	*4*
						3.86
36. People are fundamentally the same despite apparent differences in cultures.	*0*	*0*	*3*	*6*	*5*	*0.74*
	0.0%	*0.0%*	*21.4%*	*42.9%*	*35.7%*	*4*
						4.14
41. Cultural differences are less important than the fact that people have the same needs, interests, and goals in life.	*1*	*1*	*2*	*7*	*3*	*1.10*
	7.1%	*7.1%*	*14.3%*	*50.0%*	*21.4%*	*4*
						3.71
45. Our common humanity deserves more attention than cultural difference.	*0*	*1*	*5*	*4*	*3*	*0.91*
	0.0%	*7.7%*	*38.5%*	*30.8%*	*23.1%*	*4*
						3.69
Similarity Cluster Summary	*3*	*7*	*13*	*26*	*20*	*1.05*
	4.3%	*10.1%*	*19.1%*	*37.6%*	*28.9%*	*4.00*
						3.77

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
M SCALE	*9*	*15*	*21*	*44*	*36*	*1.09*
	7.1%	*12.0%*	*17.0%*	*35.2%*	*28.8%*	*3.83*
						3.66
Universalism Cluster						
8. Technology is creating a single world-wide culture.	*4*	*3*	*4*	*1*	*2*	*1.35*
	28.6%	*21.4%*	*28.6%*	*7.1%*	*14.3%*	*2.5*
						2.57
16. Human behavior worldwide should be governed by natural and universal ideas of right and wrong.	*1*	*4*	*1*	*4*	*4*	*1.35*
	7.1%	*28.6%*	*7.1%*	*28.6%*	*28.6%*	*4*
						3.43
46. Because there are universal values, cross-cultural conflicts can be resolved.	*1*	*1*	*0*	*6*	*6*	*1.16*
	7.1%	*7.1%*	*0.0%*	*42.9%*	*42.9%*	*4*
						4.07
49. Universal moral principles provide an effective guide for behavior or in other cultures.	*0*	*0*	*3*	*7*	*4*	*0.70*
	0.0%	*0.0%*	*21.4%*	*50.0%*	*28.6%*	*4*
						4.07
Universalism Cluster Summary	*6*	*8*	*8*	*18*	*16*	*1.14*
	10.7%	*14.3%*	*14.3%*	*32.1%*	*28.6%*	*3.63*
						3.54

The Intercultural Development Inventory

Group Statistical Summary Survey Count 14

For: *Corps Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	9	26	53	83	25	0.91
	4.6%	13.3%	27.0%	42.3%	12.8%	3.61
						3.45
Acceptance Cluster						
3. I have observed many instances of misunderstanding due to cultural differences in gesturing or eye contact.	0	3	6	4	1	0.86
	0.0%	21.4%	42.9%	28.6%	7.1%	3
						3.21
5. I have seen many situations where cultural differences in the way people express their emotions led to misunderstanding.	0	2	3	5	4	1.01
	0.0%	14.3%	21.4%	35.7%	28.6%	4
						3.79
21. Many times I have noticed cultural differences in how direct or indirect people are in conversation.	0	0	2	6	6	0.70
	0.0%	0.0%	14.3%	42.9%	42.9%	4
						4.29
23. I am often aware of cultural differences in how decisions are made.	1	1	5	6	1	0.97
	7.1%	7.1%	35.7%	42.9%	7.1%	3.5
						3.36
47. I have frequently observed cultural differences in how problems are defined and solved.	0	1	4	8	1	0.72
	0.0%	7.1%	28.6%	57.1%	7.1%	4
						3.64
Acceptance Cluster Summary	1	7	20	29	13	0.85
	1.4%	10.0%	28.6%	41.4%	18.6%	3.70
						3.66

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	9	26	53	83	25	0.91
	4.6%	13.3%	27.0%	42.3%	12.8%	3.61
						3.45
Adaptation Cluster						
Cognitive						
9. I can look at the world through the eyes of a person from another culture.	1	4	3	5	1	1.10
	7.1%	28.6%	21.4%	35.7%	7.1%	3
						3.07
12. I use different cultural criteria for interpreting and evaluating situations.	0	2	4	6	2	0.90
	0.0%	14.3%	28.6%	42.9%	14.3%	4
						3.57
13. While I see myself as a member of my own culture, when I am in one or more other cultures, I find myself thinking like a member of that group.	1	4	4	5	0	0.96
	7.1%	28.6%	28.6%	35.7%	0.0%	3
						2.93
14. I evaluate situations in my own culture based on my experiences and knowledge of other cultures.	2	1	3	6	2	1.23
	14.3%	7.1%	21.4%	42.9%	14.3%	4
						3.36
Cognitive Summary	4	11	14	22	5	1.05
	7.1%	19.6%	25.0%	39.3%	8.9%	3.50
						3.23

The Intercultural Development Inventory

For: *Corps Leaders*
By: *Megan Palsa*

Group Statistical Summary Survey Count *14*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	9	26	53	83	25	0.91
	4.6%	13.3%	27.0%	42.3%	12.8%	3.61
						3.45
Behavioral						
4. When I am with people from different cultures, I act differently than when I am with people from my own culture.	2	4	3	4	1	1.19
	14.3%	28.6%	21.4%	28.6%	7.1%	3
						2.86
11. When I come in contact with people from a different culture, I change my behavior to adapt to theirs.	0	0	4	9	1	0.56
	0.0%	0.0%	28.6%	64.3%	7.1%	4
						3.79
19. I can change my behavior to adapt to other cultures.	0	0	2	10	2	0.53
	0.0%	0.0%	14.3%	71.4%	14.3%	4
						4.00
32. I often act as a cultural bridge between people from different cultures.	1	2	8	2	1	0.93
	7.1%	14.3%	57.1%	14.3%	7.1%	3
						3.00
50. I frequently change my behavior to deal with cultural differences in gesturing or eye contact.	1	2	2	7	2	1.12
	7.1%	14.3%	14.3%	50.0%	14.3%	4
						3.50
Behavioral Summary	4	8	19	32	7	0.86
	5.7%	11.4%	27.1%	45.7%	10.0%	3.60
						3.43
Adaptation Cluster Summary	8	19	33	54	12	0.95
	6.3%	15.1%	26.2%	42.9%	9.5%	3.56
						3.34

The Intercultural Development Inventory

Group Statistical Summary Survey Count 14

For: *Corps Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
EM SCALE	39	20	4	4	3	0.88
	55.7%	28.6%	5.7%	5.7%	4.3%	1.20
						1.74
2. I feel rootless because I do not think I have a cultural identification.	10	4	0	0	0	0.45
	71.4%	28.6%	0.0%	0.0%	0.0%	1
						1.29
10. I do not feel I have a culture.	9	4	1	0	0	0.62
	64.3%	28.6%	7.1%	0.0%	0.0%	1
						1.43
20. I do not feel I am a member of any one culture or combination of cultures.	8	3	2	1	0	0.96
	57.1%	21.4%	14.3%	7.1%	0.0%	1
						1.71
25. I do not identify with any culture, but with what I have inside.	4	4	1	2	3	1.53
	28.6%	28.6%	7.1%	14.3%	21.4%	2
						2.71
26. My cultural identity is not clear to me because it is not grounded in the values and patterns of any particular cultural group.	8	5	0	1	0	0.82
	57.1%	35.7%	0.0%	7.1%	0.0%	1
						1.57

intercultural development inventory

The Intercultural Development Inventory (IDI)

Group Profile

Prepared for

Peer Diversity Leaders

Prepared by

Megan Palsa

In conjunction with
Milton J. Bennett, Ph.D. and Mitchell R. Hammer, Ph. D.

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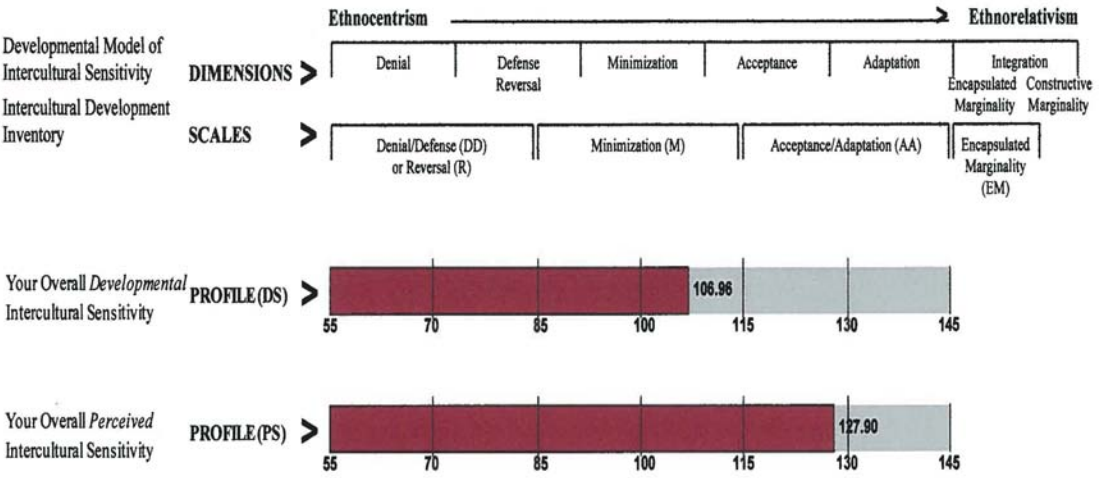
3/16/2010

IDI PROFILE *for* Peer Diversity Leaders

INTERCULTURAL SENSITIVITY



WORLDVIEW PROFILE

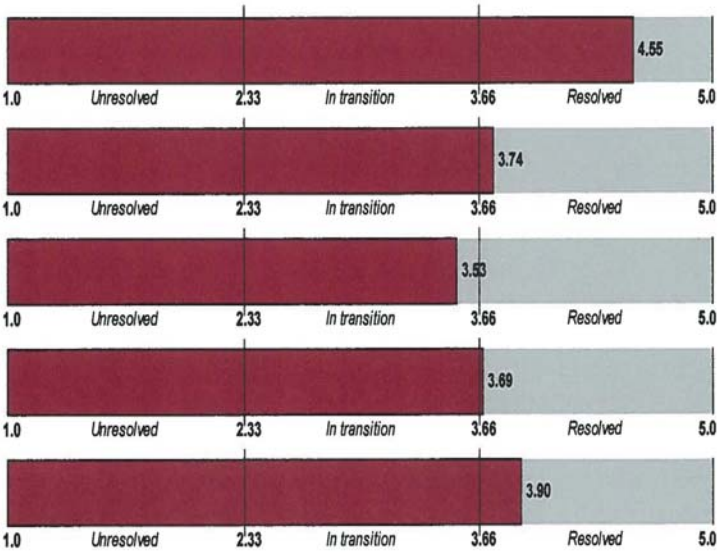
DD SCALE: Indicates a worldview that simplifies and/or polarizes cultural difference.

R SCALE: Indicates a worldview that *reverses* "us" and "them" polarization, where "them" is superior.

M SCALE: Indicates a worldview that highlights cultural commonality and universal issues.

AA SCALE: Indicates a worldview that can comprehend and accommodate to complex cultural differences.

EM SCALE: Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.



IDI PROFILE *for* Peer Diversity Leaders

DEVELOPMENTAL ISSUES

DD SCALE: Indicates a worldview that simplifies and/or polarizes cultural difference.

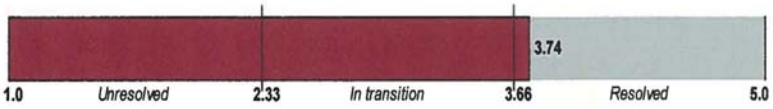
DENIAL CLUSTER: tendency to withdraw from cultural difference.

* Disinterest in cultural difference.

* Avoidance of interaction with cultural difference.

DEFENSE CLUSTER: tendency to view the world in terms of "us and them," where "us" is superior.

R SCALE: Indicates a worldview that *reverses* "us" and "them" polarization, where "them" is superior.



IDI PROFILE *for* Peer Diversity Leaders

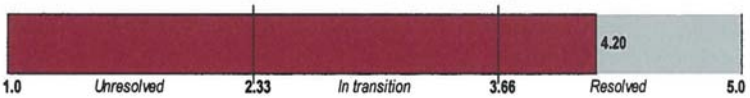
M SCALE: Indicates a worldview that highlights cultural commonality and universal values.

SIMILARITY CLUSTER: tendency to assume that people from other cultures are basically "like us."

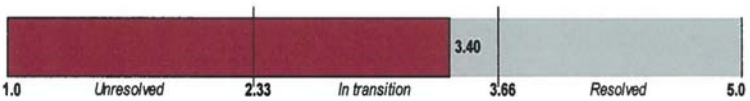
UNIVERSALISM CLUSTER: tendency to apply one's own cultural values to other cultures.

AA SCALE: Indicates a worldview that can comprehend and accommodate to complex cultural difference.

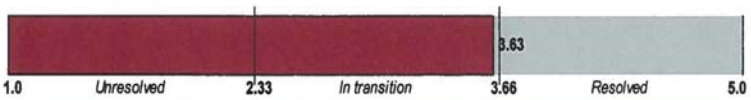
ACCEPTANCE CLUSTER: tendency to recognize patterns of cultural difference in one's own and other cultures.



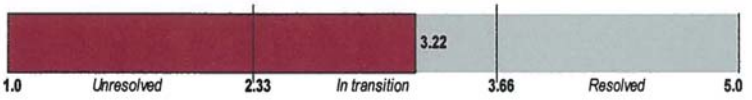
ADAPTATION CLUSTER: tendency to shift perspective and behavior according to cultural context.



* Cognitive frame-shifting.



* Behavioral code-shifting.



EM SCALE: Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.

intercultural development inventory

The Intercultural Development Inventory (IDI)

Group Statistics Profile

Prepared for

Peer Diversity Leaders

Prepared by

Megan Palsa

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3/16/2010

The Intercultural Development Inventory
Demographic Summary **Survey Count** ***11***

For: ***Peer Diversity Leaders***
By: ***Megan Palsa***

Gender:

1=Male	**3**
2=Female	**8**

Sd	***0.47***
Median	***2***
Mean	***1.73***

Age Category:

1=17 and under	
2=18 - 21	**8**
3=22 - 30	**3**
4=31 - 40	
5=41 - 50	
6=51 - 60	
7=61 and over	

Sd	***0.47***
Median	***2***
Mean	***2.27***

Amount of previous experience living in another culture:

1=Never lived in another culture	**5**
2=Less than 3 months	**1**
3=3 - 6 months	
4=7 - 11 months	
5=1 - 2 years	
6=3 - 5 years	
7=6 - 10 years	**1**
8=Over 10 years	**3**

StD	***3.43***
Median	***1.5***
Mean	***3.80***

Education Level (completed):

1=Did not complete High School	
2=High School graduate	**9**
3=College graduate	**1**
4=M.A. degree or equilvalent level graduate degree	
5=Ph.D. degree or equivalent level graduate degree	
6=Other	

Sd	***0.32***
Median	***2***
Mean	***2.10***

World region background:

1=North America	**9**	6=Australia	
2=Central America		7=Asia Pacific	
3=South America	**1**	8=Western Europe	
4=Middle East		9=Eastern Europe	
5=Africa		10=Other	

Sd	***0.63***
Median	***1***
Mean	***1.20***

Optional 1:

1	6
2	7
3	8
4	9
5	10

Sd	
Median	
Mean	

Optional 2:

1	6
2	7
3	8
4	9
5	10

Sd	
Median	
Mean	

Optional 3:

1	6
2	7
3	8
4	9
5	10

Sd	
Median	
Mean	

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *11*

For: *Peer Diversity Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	*93*	*18*	*16*	*3*	*0*	*0.64*
	71.5%	*13.8%*	*12.3%*	*2.3%*	*0.0%*	*1.12*
						1.45
Denial Cluster						
Disinterest						
1. It is appropriate that people do not care what happens outside their country.	*10*	*0*	*0*	*0*	*0*	*0.00*
	100.0%	*0.0%*	*0.0%*	*0.0%*	*0.0%*	*1*
						1.00
17. There would be fewer problems in the world if culturally different groups kept to themselves.	*7*	*0*	*2*	*1*	*0*	*1.10*
	70.0%	*0.0%*	*20.0%*	*10.0%*	*0.0%*	*1*
						1.70
27. Too much attention is directed toward other cultures.	*6*	*4*	*0*	*0*	*0*	*0.49*
	60.0%	*40.0%*	*0.0%*	*0.0%*	*0.0%*	*1*
						1.40
35. Too much cultural diversity is bound to lead to divisive conflict.	*7*	*1*	*2*	*0*	*0*	*0.81*
	70.0%	*10.0%*	*20.0%*	*0.0%*	*0.0%*	*1*
						1.50
Disinterest Summary	*30*	*5*	*4*	*1*	*0*	*0.60*
	75.0%	*12.5%*	*10.0%*	*2.5%*	*0.0%*	*1.00*
						1.40

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	*93*	*18*	*16*	*3*	*0*	*0.64*
	71.5%	*13.8%*	*12.3%*	*2.3%*	*0.0%*	*1.12*
						1.45
Avoidance						
38. It is appropriate that people do not socialize very much with individuals from different cultures.	*10*	*0*	*0*	*0*	*0*	*0.00*
	100.0%	*0.0%*	*0.0%*	*0.0%*	*0.0%*	*1*
						1.00
43. People should avoid individuals from other cultures who behave differently.	*9*	*1*	*0*	*0*	*0*	*0.30*
	90.0%	*10.0%*	*0.0%*	*0.0%*	*0.0%*	*1*
						1.10
48. It is best to form relationships with people of your own culture.	*5*	*3*	*2*	*0*	*0*	*0.78*
	50.0%	*30.0%*	*20.0%*	*0.0%*	*0.0%*	*1.5*
						1.70
Avoidance Summary	*24*	*4*	*2*	*0*	*0*	*0.36*
	80.0%	*13.3%*	*6.7%*	*0.0%*	*0.0%*	*1.17*
						1.27
Denial Cluster Summary	*54*	*9*	*6*	*1*	*0*	*0.50*
	77.1%	*12.9%*	*8.6%*	*1.4%*	*0.0%*	*1.07*
						1.34

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *11*

For: ***Peer Diversity Leaders***
By: ***Megan Palsa***

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	*93*	*18*	*16*	*3*	*0*	*0.64*
	71.5%	*13.8%*	*12.3%*	*2.3%*	*0.0%*	*1.12*
						1.45
Defense Cluster						
15. It is appropriate that members of our stronger culture have more opportunities.	*7*	*1*	*2*	*0*	*0*	*0.81*
	70.0%	*10.0%*	*20.0%*	*0.0%*	*0.0%*	*1*
						1.50
22. If only other cultures were more like ours, the world would be a better place.	*8*	*2*	*0*	*0*	*0*	*0.40*
	80.0%	*20.0%*	*0.0%*	*0.0%*	*0.0%*	*1*
						1.20
34. People from other cultures are not as interested as we are in improving themselves.	*7*	*1*	*2*	*0*	*0*	*0.81*
	70.0%	*10.0%*	*20.0%*	*0.0%*	*0.0%*	*1*
						1.50
39. People in our culture work harder than people in most other cultures.	*6*	*0*	*3*	*1*	*0*	*1.14*
	60.0%	*0.0%*	*30.0%*	*10.0%*	*0.0%*	*1*
						1.90
40. Our culture's way of life should be a model for the rest of the world.	*7*	*1*	*2*	*0*	*0*	*0.81*
	70.0%	*10.0%*	*20.0%*	*0.0%*	*0.0%*	*1*
						1.50
42. Family values are stronger in our culture than in other cultures.	*4*	*4*	*1*	*1*	*0*	*0.94*
	40.0%	*40.0%*	*10.0%*	*10.0%*	*0.0%*	*2*
						1.90
Defense Cluster Summary	*39*	*9*	*10*	*2*	*0*	*0.82*
	65.0%	*15.0%*	*16.7%*	*3.3%*	*0.0%*	*1.17*
						1.58

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *11*

For: ***Peer Diversity Leaders***
By: ***Megan Palsa***

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
R SCALE	*33*	*14*	*31*	*11*	*1*	*0.96*
	36.7%	*15.6%*	*34.4%*	*12.2%*	*1.1%*	*2.17*
						2.26
6. People of other cultures are more interested in improving themselves than we are.	*3*	*3*	*3*	*1*	*0*	*0.98*
	30.0%	*30.0%*	*30.0%*	*10.0%*	*0.0%*	*2*
						2.20
18. People from our culture are lazier than people from other cultures.	*6*	*2*	*1*	*1*	*0*	*1.00*
	60.0%	*20.0%*	*10.0%*	*10.0%*	*0.0%*	*1*
						1.70
24. People from our culture are less polite compared with people from other cultures.	*3*	*0*	*6*	*1*	*0*	*1.02*
	30.0%	*0.0%*	*60.0%*	*10.0%*	*0.0%*	*3*
						2.50
28. People from other cultures are more sophisticated than people from our culture.	*6*	*0*	*3*	*1*	*0*	*1.14*
	60.0%	*0.0%*	*30.0%*	*10.0%*	*0.0%*	*1*
						1.90
29. Other cultures relate to technology better than our culture does.	*5*	*4*	*1*	*0*	*0*	*0.66*
	50.0%	*40.0%*	*10.0%*	*0.0%*	*0.0%*	*1.5*
						1.60
31. If only our culture was more like other cultures, the world would be a better place.	*4*	*2*	*4*	*0*	*0*	*0.89*
	40.0%	*20.0%*	*40.0%*	*0.0%*	*0.0%*	*2*
						2.00
33. People from our culture are less tolerant compared with people from other cultures.	*0*	*1*	*6*	*2*	*1*	*0.78*
	0.0%	*10.0%*	*60.0%*	*20.0%*	*10.0%*	*3*
						3.30
37. Family values are stronger in other cultures than in our culture.	*4*	*1*	*5*	*0*	*0*	*0.94*
	40.0%	*10.0%*	*50.0%*	*0.0%*	*0.0%*	*2.5*
						2.10

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
R SCALE	*33*	*14*	*31*	*11*	*1*	*0.96*
	36.7%	*15.6%*	*34.4%*	*12.2%*	*1.1%*	*2.17*
						2.26
44. People from our culture are not as open-minded as people from other cultures.	*2*	*1*	*2*	*5*	*0*	*1.18*
	20.0%	*10.0%*	*20.0%*	*50.0%*	*0.0%*	*3.5*
						3.00

The Intercultural Development Inventory

Group Statistical Summary Survey Count *11*

For: ***Peer Diversity Leaders***
By: ***Megan Palsa***

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
M SCALE	27	20	24	12	7	1.03
	30.0%	22.2%	26.7%	13.3%	7.8%	2.33
						2.47
Similarity Cluster						
7. People are the same; we have the same needs, interests, and goals in life.	4	5	0	1	0	0.87
	40.0%	50.0%	0.0%	10.0%	0.0%	2
						1.80
30. Despite some cultural differences, it is more important to recognize that people are all alike in their humanity.	0	0	3	3	4	0.83
	0.0%	0.0%	30.0%	30.0%	40.0%	4
						4.10
36. People are fundamentally the same despite apparent differences in cultures.	2	3	4	0	1	1.12
	20.0%	30.0%	40.0%	0.0%	10.0%	2.5
						2.50
41. Cultural differences are less important than the fact that people have the same needs, interests, and goals in life.	3	3	1	3	0	1.20
	30.0%	30.0%	10.0%	30.0%	0.0%	2
						2.40
45. Our common humanity deserves more attention than cultural difference.	3	2	2	1	2	1.49
	30.0%	20.0%	20.0%	10.0%	20.0%	2.5
						2.70
Similarity Cluster Summary	12	13	10	8	7	1.10
	24.0%	26.0%	20.0%	16.0%	14.0%	2.60
						2.70

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
M SCALE	27	20	24	12	7	1.03
	30.0%	22.2%	26.7%	13.3%	7.8%	2.33
						2.47
Universalism Cluster						
8. Technology is creating a single world-wide culture.	6	0	4	0	0	0.98
	60.0%	0.0%	40.0%	0.0%	0.0%	1
						1.80
16. Human behavior worldwide should be governed by natural and universal ideas of right and wrong.	4	4	2	0	0	0.75
	40.0%	40.0%	20.0%	0.0%	0.0%	2
						1.80
46. Because there are universal values, cross-cultural conflicts can be resolved.	1	1	6	2	0	0.83
	10.0%	10.0%	60.0%	20.0%	0.0%	3
						2.90
49. Universal moral principles provide an effective guide for behavior or in other cultures.	4	2	2	2	0	1.17
	40.0%	20.0%	20.0%	20.0%	0.0%	2
						2.20
Universalism Cluster Summary	15	7	14	4	0	0.93
	37.5%	17.5%	35.0%	10.0%	0.0%	2.00
						2.18

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *11*

For: ***Peer Diversity Leaders***
By: ***Megan Palsa***

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	8	17	28	45	42	1.03
	5.7%	12.1%	20.0%	32.1%	30.0%	3.75
						3.69
Acceptance Cluster						
3. I have observed many instances of misunderstanding due to cultural differences in gesturing or eye contact.	1	0	0	5	4	1.14
	10.0%	0.0%	0.0%	50.0%	40.0%	4
						4.10
5. I have seen many situations where cultural differences in the way people express their emotions led to misunderstanding.	0	0	2	3	5	0.78
	0.0%	0.0%	20.0%	30.0%	50.0%	4.5
						4.30
21. Many times I have noticed cultural differences in how direct or indirect people are in conversation.	0	0	0	4	6	0.49
	0.0%	0.0%	0.0%	40.0%	60.0%	5
						4.60
23. I am often aware of cultural differences in how decisions are made.	0	0	2	4	4	0.75
	0.0%	0.0%	20.0%	40.0%	40.0%	4
						4.20
47. I have frequently observed cultural differences in how problems are defined and solved.	0	2	1	4	3	1.08
	0.0%	20.0%	10.0%	40.0%	30.0%	4
						3.80
Acceptance Cluster Summary	1	2	5	20	22	0.85
	2.0%	4.0%	10.0%	40.0%	44.0%	4.30
						4.20

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	8	17	28	45	42	1.03
	5.7%	12.1%	20.0%	32.1%	30.0%	3.75
						3.69
Adaptation Cluster						
Cognitive						
9. I can look at the world through the eyes of a person from another culture.	0	1	4	2	3	1.00
	0.0%	10.0%	40.0%	20.0%	30.0%	3.5
						3.70
12. I use different cultural criteria for interpreting and evaluating situations.	0	1	2	3	4	1.00
	0.0%	10.0%	20.0%	30.0%	40.0%	4
						4.00
13. While I see myself as a member of my own culture, when I am in one or more other cultures, I find myself thinking like a member of that group.	2	1	2	2	3	1.49
	20.0%	10.0%	20.0%	20.0%	30.0%	3.5
						3.30
14. I evaluate situations in my own culture based on my experiences and knowledge of other cultures.	1	1	1	6	1	1.12
	10.0%	10.0%	10.0%	60.0%	10.0%	4
						3.50
Cognitive Summary	3	4	9	13	11	1.15
	7.5%	10.0%	22.5%	32.5%	27.5%	3.75
						3.63

The Intercultural Development Inventory

Group Statistical Summary **Survey Count *11***

For: ***Peer Diversity Leaders***
By: ***Megan Palsa***

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	*8*	*17*	*28*	*45*	*42*	*1.03*
	5.7%	*12.1%*	*20.0%*	*32.1%*	*30.0%*	*3.75*
						3.69
Behavioral						
4. When I am with people from different cultures, I act differently than when I am with people from my own culture.	*1*	*3*	*4*	*0*	*2*	*1.22*
	10.0%	*30.0%*	*40.0%*	*0.0%*	*20.0%*	*3*
						2.90
11. When I come in contact with people from a different culture, I change my behavior to adapt to theirs.	*1*	*3*	*2*	*2*	*2*	*1.30*
	10.0%	*30.0%*	*20.0%*	*20.0%*	*20.0%*	*3*
						3.10
19. I can change my behavior to adapt to other cultures.	*0*	*1*	*4*	*4*	*1*	*0.81*
	0.0%	*10.0%*	*40.0%*	*40.0%*	*10.0%*	*3.5*
						3.50
32. I often act as a cultural bridge between people from different cultures.	*0*	*1*	*3*	*3*	*3*	*0.98*
	0.0%	*10.0%*	*30.0%*	*30.0%*	*30.0%*	*4*
						3.80
50. I frequently change my behavior to deal with cultural differences in gesturing or eye contact.	*2*	*3*	*1*	*3*	*1*	*1.33*
	20.0%	*30.0%*	*10.0%*	*30.0%*	*10.0%*	*2.5*
						2.80
Behavioral Summary	*4*	*11*	*14*	*12*	*9*	*1.13*
	8.0%	*22.0%*	*28.0%*	*24.0%*	*18.0%*	*3.20*
						3.22
Adaptation Cluster Summary	*7*	*15*	*23*	*25*	*20*	*1.14*
	7.8%	*16.7%*	*25.6%*	*27.8%*	*22.2%*	*3.44*
						3.40

The Intercultural Development Inventory

Group Statistical Summary Survey Count *11*

For: ***Peer Diversity Leaders***
By: ***Megan Palsa***

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
EM SCALE	*23*	*11*	*5*	*10*	*1*	*1.17*
	46.0%	*22.0%*	*10.0%*	*20.0%*	*2.0%*	*1.60*
						2.10
2. I feel rootless because I do not think I have a cultural identification.	*4*	*2*	*3*	*1*	*0*	*1.04*
	40.0%	*20.0%*	*30.0%*	*10.0%*	*0.0%*	*2*
						2.10
10. I do not feel I have a culture.	*6*	*2*	*1*	*1*	*0*	*1.00*
	60.0%	*20.0%*	*10.0%*	*10.0%*	*0.0%*	*1*
						1.70
20. I do not feel I am a member of any one culture or combination of cultures.	*6*	*3*	*0*	*0*	*1*	*1.19*
	60.0%	*30.0%*	*0.0%*	*0.0%*	*10.0%*	*1*
						1.70
25. I do not identify with any culture, but with what I have inside.	*2*	*3*	*1*	*4*	*0*	*1.19*
	20.0%	*30.0%*	*10.0%*	*40.0%*	*0.0%*	*2.5*
						2.70
26. My cultural identity is not clear to me because it is not grounded in the values and patterns of any particular cultural group.	*5*	*1*	*0*	*4*	*0*	*1.42*
	50.0%	*10.0%*	*0.0%*	*40.0%*	*0.0%*	*1.5*
						2.30

intercultural development inventory

The Intercultural Development Inventory (IDI)

Group Profile

Prepared for

Tsunami Fulbright Leaders

Prepared by

Megan Palsa

In conjunction with
Milton J. Bennett, Ph.D. and Mitchell R. Hammer, Ph. D.

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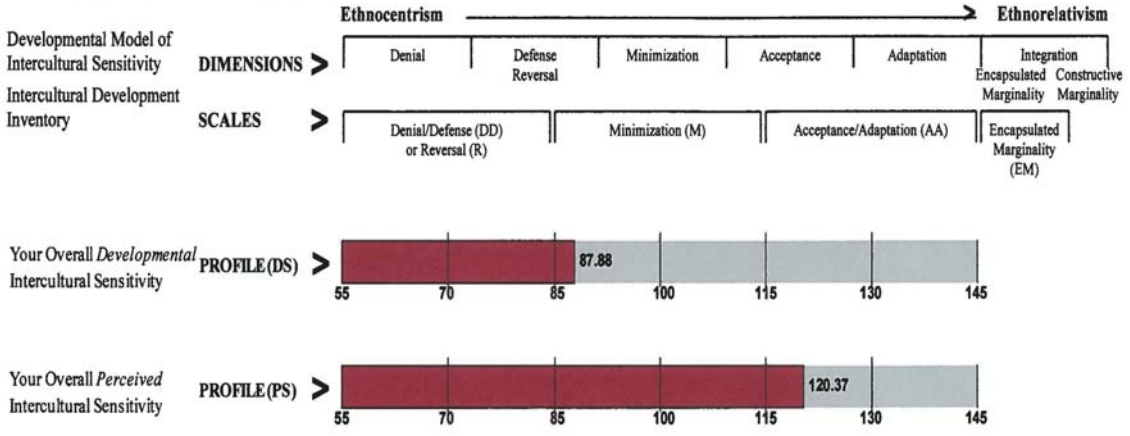
4/17/2010

IDI PROFILE *for* Tsunami Fulbright Leaders

INTERCULTURAL SENSITIVITY



WORLDVIEW PROFILE

DD SCALE: Indicates a worldview that simplifies and/or polarizes cultural difference.

R SCALE: Indicates a worldview that *reverses* "us" and "them" polarization, where "them" is superior.

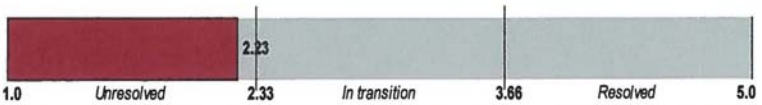
M SCALE: Indicates a worldview that highlights cultural commonality and universal issues.

AA SCALE: Indicates a worldview that can comprehend and accommodate to complex cultural differences.

EM SCALE: Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.

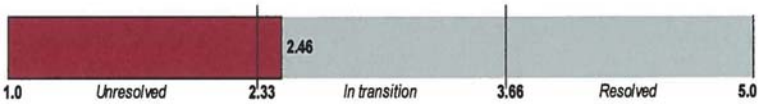
IDI PROFILE *for* Tsunami Fulbright Leaders

M SCALE: Indicates a worldview that highlights cultural commonality and universal values.

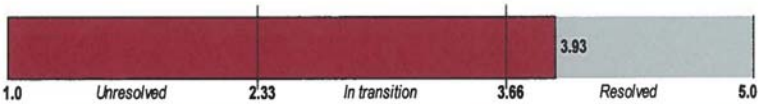


SIMILARITY CLUSTER: tendency to assume that people from other cultures are basically "like us."

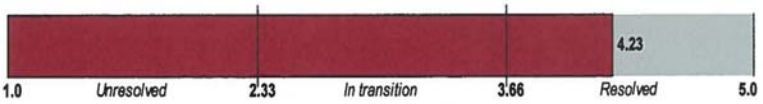
UNIVERSALISM CLUSTER: tendency to apply one's own cultural values to other cultures.



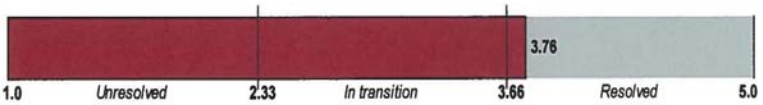
AA SCALE: Indicates a worldview that can comprehend and accommodate to complex cultural difference.



ACCEPTANCE CLUSTER: tendency to recognize patterns of cultural difference in one's own and other cultures.



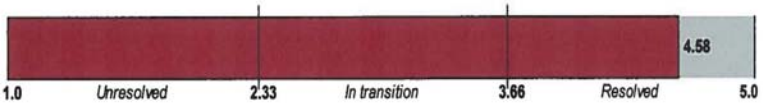
ADAPTATION CLUSTER: tendency to shift perspective and behavior according to cultural context.



* Cognitive frame-shifting.

* Behavioral code-shifting.

EM SCALE: Indicates a worldview that incorporates a multicultural identity with confused cultural perspectives.



IDI PROFILE *for* Tsunami Fulbright Leaders

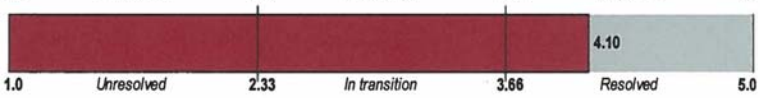
DEVELOPMENTAL ISSUES

DD SCALE: Indicates a worldview that simplifies and/or polarizes cultural difference.

DENIAL CLUSTER: tendency to withdraw from cultural difference.

* Disinterest in cultural difference.

* Avoidance of interaction with cultural difference.



DEFENSE CLUSTER: tendency to view the world in terms of "us and them," where "us" is superior.

R SCALE: Indicates a worldview that *reverses* "us" and "them" polarization, where "them" is superior.

The Intercultural Development Inventory (IDI)

Group Statistics Profile

Prepared for

Tsunami Fulbright Leaders

Prepared by

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3/16/2010

The Intercultural Development Inventory

Demographic Summary **Survey Count 13**

For: ***Tsunami Fulbright Leaders***
By: ***Megan Palsa***

Gender:

1=Male	7
2=Female	6

Sd	0.52
Median	1
Mean	1.46

Age Category:

1=17 and under	
2=18 - 21	
3=22 - 30	9
4=31 - 40	4
5=41 - 50	
6=51 - 60	
7=61 and over	

Sd	0.48
Median	3
Mean	3.31

Amount of previous experience living in another culture:

1=Never lived in another culture	1
2=Less than 3 months	3
3=3 - 6 months	1
4=7 - 11 months	1
5=1 - 2 years	2
6=3 - 5 years	3
7=6 - 10 years	2
8=Over 10 years	

StD	2.10
Median	5
Mean	4.31

Education Level (completed):

1=Did not complete High School	
2=High School graduate	
3=College graduate	10
4=M.A. degree or equilvalent level graduate degree	3
5=Ph.D. degree or equivalent level graduate degree	
6=Other	

Sd	0.44
Median	3
Mean	3.23

World region background:

1=North America	6=Australia
2=Central America	7=Asia Pacific 12
3=South America	8=Western Europe
4=Middle East	9=Eastern Europe
5=Africa	10=Other 1

Sd	0.83
Median	7
Mean	7.23

Optional 1:

1	6
2 13	7
3	8
4	9
5	10

Sd	0.00
Median	2
Mean	2.00

Optional 2:

1	6
2	7
3	8
4	9
5	10

Sd	
Median	
Mean	

Optional 3:

1	6
2	7
3	8
4	9
5	10

Sd	
Median	
Mean	

The Intercultural Development Inventory

Group Statistical Summary **Survey Count** *13*

For: *Tsunami Fulbright Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	*84*	*24*	*40*	*6*	*14*	*1.13*
	50.0%	*14.3%*	*23.8%*	*3.6%*	*8.3%*	*1.77*
						2.06
Denial Cluster						
Disinterest						
1. It is appropriate that people do not care what happens outside their country.	*12*	*0*	*1*	*0*	*0*	*0.53*
	92.3%	*0.0%*	*7.7%*	*0.0%*	*0.0%*	*1*
						1.15
17. There would be fewer problems in the world if culturally different groups kept to themselves.	*7*	*1*	*2*	*0*	*3*	*1.64*
	53.8%	*7.7%*	*15.4%*	*0.0%*	*23.1%*	*1*
						2.31
27. Too much attention is directed toward other cultures.	*5*	*1*	*4*	*2*	*1*	*1.34*
	38.5%	*7.7%*	*30.8%*	*15.4%*	*7.7%*	*3*
						2.46
35. Too much cultural diversity is bound to lead to divisive conflict.	*7*	*2*	*3*	*0*	*0*	*0.85*
	58.3%	*16.7%*	*25.0%*	*0.0%*	*0.0%*	*1*
						1.67
Disinterest Summary	*31*	*4*	*10*	*2*	*4*	*1.09*
	60.7%	*8.0%*	*19.7%*	*3.8%*	*7.7%*	*1.50*
						1.90

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	*84*	*24*	*40*	*6*	*14*	*1.13*
	50.0%	*14.3%*	*23.8%*	*3.6%*	*8.3%*	*1.77*
						2.06
Avoidance						
38. It is appropriate that people do not socialize very much with individuals from different cultures.	*9*	*3*	*0*	*0*	*1*	*1.08*
	69.2%	*23.1%*	*0.0%*	*0.0%*	*7.7%*	*1*
						1.54
43. People should avoid individuals from other cultures who behave differently.	*5*	*3*	*3*	*0*	*2*	*1.38*
	38.5%	*23.1%*	*23.1%*	*0.0%*	*15.4%*	*2*
						2.31
48. It is best to form relationships with people of your own culture.	*6*	*3*	*4*	*0*	*0*	*0.86*
	46.2%	*23.1%*	*30.8%*	*0.0%*	*0.0%*	*2*
						1.85
Avoidance Summary	*20*	*9*	*7*	*0*	*3*	*1.11*
	51.3%	*23.1%*	*17.9%*	*0.0%*	*7.7%*	*1.67*
						1.90
Denial Cluster Summary	*51*	*13*	*17*	*2*	*7*	*1.10*
	56.7%	*14.5%*	*19.0%*	*2.2%*	*7.7%*	*1.57*
						1.90

The Intercultural Development Inventory

Group Statistical Summary Survey Count *13*

For: ***Tsunami Fulbright Leaders***
By: ***Megan Palsa***

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
D/D SCALE	*84*	*24*	*40*	*6*	*14*	*1.13*
	50.0%	*14.3%*	*23.8%*	*3.6%*	*8.3%*	*1.77*
						2.06
Defense Cluster						
15. It is appropriate that members of our stronger culture have more opportunities.	*4*	*1*	*3*	*1*	*4*	*1.62*
	30.8%	*7.7%*	*23.1%*	*7.7%*	*30.8%*	*3*
						3.00
22. If only other cultures were more like ours, the world would be a better place.	*7*	*2*	*3*	*0*	*1*	*1.21*
	53.8%	*15.4%*	*23.1%*	*0.0%*	*7.7%*	*1*
						1.92
34. People from other cultures are not as interested as we are in improving themselves.	*7*	*2*	*4*	*0*	*0*	*0.89*
	53.8%	*15.4%*	*30.8%*	*0.0%*	*0.0%*	*1*
						1.77
39. People in our culture work harder than people in most other cultures.	*5*	*3*	*5*	*0*	*0*	*0.88*
	38.5%	*23.1%*	*38.5%*	*0.0%*	*0.0%*	*2*
						2.00
40. Our culture's way of life should be a model for the rest of the world.	*6*	*2*	*5*	*0*	*0*	*0.92*
	46.2%	*15.4%*	*38.5%*	*0.0%*	*0.0%*	*2*
						1.92
42. Family values are stronger in our culture than in other cultures.	*4*	*1*	*3*	*3*	*2*	*1.46*
	30.8%	*7.7%*	*23.1%*	*23.1%*	*15.4%*	*3*
						2.85
Defense Cluster Summary	*33*	*11*	*23*	*4*	*7*	*1.16*
	42.3%	*14.1%*	*29.5%*	*5.1%*	*9.0%*	*2.00*
						2.24

The Intercultural Development Inventory

Group Statistical Summary Survey Count 13

For: *Tsunami Fulbright Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
R SCALE	48	15	30	14	10	1.21
	41.0%	12.8%	25.6%	12.0%	8.5%	2.00
						2.34
6. People of other cultures are more interested in improving themselves than we are.	4	2	3	4	0	1.22
	30.8%	15.4%	23.1%	30.8%	0.0%	3
						2.54
18. People from our culture are lazier than people from other cultures.	4	5	2	1	1	1.19
	30.8%	38.5%	15.4%	7.7%	7.7%	2
						2.23
24. People from our culture are less polite compared with people from other cultures.	7	2	3	0	1	1.21
	53.8%	15.4%	23.1%	0.0%	7.7%	1
						1.92
28. People from other cultures are more sophisticated than people from our culture.	3	1	5	2	2	1.33
	23.1%	7.7%	38.5%	15.4%	15.4%	3
						2.92
29. Other cultures relate to technology better than our culture does.	2	1	4	2	4	1.39
	15.4%	7.7%	30.8%	15.4%	30.8%	3
						3.38
31. If only our culture was more like other cultures, the world would be a better place.	7	0	5	1	0	1.11
	53.8%	0.0%	38.5%	7.7%	0.0%	1
						2.00
33. People from our culture are less tolerant compared with people from other cultures.	9	1	3	0	0	0.84
	69.2%	7.7%	23.1%	0.0%	0.0%	1
						1.54
37. Family values are stronger in other cultures than in our culture.	7	3	1	2	0	1.10
	53.8%	23.1%	7.7%	15.4%	0.0%	1
						1.85

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
R SCALE	48	15	30	14	10	1.21
	41.0%	12.8%	25.6%	12.0%	8.5%	2.00
						2.34
44. People from our culture are not as open-minded as people from other cultures.	5	0	4	2	2	1.49
	38.5%	0.0%	30.8%	15.4%	15.4%	3
						2.69

The Intercultural Development Inventory

Group Statistical Summary Survey Count 13

For: *Tsunami Fulbright Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
M SCALE	21	3	19	20	53	1.31
	18.2%	2.6%	16.4%	17.3%	45.6%	4.11
						3.70
Similarity Cluster						
7. People are the same; we have the same needs, interests, and goals in life.	5	1	1	2	4	1.73
	38.5%	7.7%	7.7%	15.4%	30.8%	3
						2.92
30. Despite some cultural differences, it is more important to recognize that people are all alike in their humanity.	0	0	1	1	11	0.58
	0.0%	0.0%	7.7%	7.7%	84.6%	5
						4.77
36. People are fundamentally the same despite apparent differences in cultures.	2	0	0	1	10	1.43
	15.4%	0.0%	0.0%	7.7%	76.9%	5
						4.31
41. Cultural differences are less important than the fact that people have the same needs, interests, and goals in life.	3	0	2	3	4	1.55
	25.0%	0.0%	16.7%	25.0%	33.3%	4
						3.42
45. Our common humanity deserves more attention than cultural difference.	1	1	3	4	4	1.20
	7.7%	7.7%	23.1%	30.8%	30.8%	4
						3.69
Similarity Cluster Summary	11	2	7	11	33	1.30
	17.3%	3.1%	11.0%	17.3%	51.3%	4.20
						3.82

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
M SCALE	21	3	19	20	53	1.31
	18.2%	2.6%	16.4%	17.3%	45.6%	4.11
						3.70
Universalism Cluster						
8. Technology is creating a single world-wide culture.	5	0	4	4	0	1.28
	38.5%	0.0%	30.8%	30.8%	0.0%	3
						2.54
16. Human behavior worldwide should be governed by natural and universal ideas of right and wrong.	3	0	4	1	5	1.55
	23.1%	0.0%	30.8%	7.7%	38.5%	3
						3.38
46. Because there are universal values, cross-cultural conflicts can be resolved.	1	0	3	2	7	1.21
	7.7%	0.0%	23.1%	15.4%	53.8%	5
						4.08
49. Universal moral principles provide an effective guide for behavior or in other cultures.	1	1	1	2	8	1.29
	7.7%	7.7%	7.7%	15.4%	61.5%	5
						4.15
Universalism Cluster Summary	10	1	12	9	20	1.33
	19.2%	1.9%	23.1%	17.3%	38.5%	4.00
						3.54

The Intercultural Development Inventory

For: *Tsunami Fulbright Leaders*
By: *Megan Palsa*

Group Statistical Summary Survey Count *13*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	6	14	45	39	78	1.05
	3.3%	7.7%	24.7%	21.4%	42.9%	4.21
						3.93
Acceptance Cluster						
3. I have observed many instances of misunderstanding due to cultural differences in gesturing or eye contact.	0	0	3	2	8	0.84
	0.0%	0.0%	23.1%	15.4%	61.5%	5
						4.38
5. I have seen many situations where cultural differences in the way people express their emotions led to misunderstanding.	0	2	3	1	7	1.18
	0.0%	15.4%	23.1%	7.7%	53.8%	5
						4.00
21. Many times I have noticed cultural differences in how direct or indirect people are in conversation.	0	1	1	3	8	0.92
	0.0%	7.7%	7.7%	23.1%	61.5%	5
						4.38
23. I am often aware of cultural differences in how decisions are made.	0	0	2	3	8	0.75
	0.0%	0.0%	15.4%	23.1%	61.5%	5
						4.46
47. I have frequently observed cultural differences in how problems are defined and solved.	1	0	2	6	4	1.07
	7.7%	0.0%	15.4%	46.2%	30.8%	4
						3.92
Acceptance Cluster Summary	1	3	11	15	35	0.95
	1.5%	4.6%	16.9%	23.1%	53.8%	4.80
						4.23

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	6	14	45	39	78	1.05
	3.3%	7.7%	24.7%	21.4%	42.9%	4.21
						3.93
Adaptation Cluster						
Cognitive						
9. I can look at the world through the eyes of a person from another culture.	1	1	3	2	6	1.29
	7.7%	7.7%	23.1%	15.4%	46.2%	4
						3.85
12. I use different cultural criteria for interpreting and evaluating situations.	0	0	5	2	6	0.92
	0.0%	0.0%	38.5%	15.4%	46.2%	4
						4.08
13. While I see myself as a member of my own culture, when I am in one or more other cultures, I find myself thinking like a member of that group.	0	3	4	4	2	1.00
	0.0%	23.1%	30.8%	30.8%	15.4%	3
						3.38
14. I evaluate situations in my own culture based on my experiences and knowledge of other cultures.	2	0	4	2	5	1.39
	15.4%	0.0%	30.8%	15.4%	38.5%	4
						3.62
Cognitive Summary	3	4	16	10	19	1.15
	5.8%	7.7%	30.8%	19.2%	36.5%	3.75
						3.73

The Intercultural Development Inventory

For: *Tsunami Fulbright Leaders*
By: *Megan Palsa*

Group Statistical Summary Survey Count *13*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
A/A SCALE	6	14	45	39	78	1.05
	3.3%	7.7%	24.7%	21.4%	42.9%	4.21
						3.93
Behavioral						
4. When I am with people from different cultures, I act differently than when I am with people from my own culture.	2	3	1	5	2	1.35
	15.4%	23.1%	7.7%	38.5%	15.4%	4
						3.15
11. When I come in contact with people from a different culture, I change my behavior to adapt to theirs.	0	0	6	2	5	0.92
	0.0%	0.0%	46.2%	15.4%	38.5%	4
						3.92
19. I can change my behavior to adapt to other cultures.	0	1	3	4	5	0.96
	0.0%	7.7%	23.1%	30.8%	38.5%	4
						4.00
32. I often act as a cultural bridge between people from different cultures.	0	1	7	2	3	0.93
	0.0%	7.7%	53.8%	15.4%	23.1%	3
						3.54
50. I frequently change my behavior to deal with cultural differences in gesturing or eye contact.	0	2	1	1	9	1.14
	0.0%	15.4%	7.7%	7.7%	69.2%	5
						4.31
Behavioral Summary	2	7	18	14	24	1.06
	3.1%	10.8%	27.7%	21.5%	36.9%	4.00
						3.78
Adaptation Cluster Summary	5	11	34	24	43	1.10
	4.3%	9.4%	29.1%	20.5%	36.8%	3.89
						3.76

The Intercultural Development Inventory

Group Statistical Summary Survey Count 13

For: *Tsunami Fulbright Leaders*
By: *Megan Palsa*

	1 Disagree	2	3 Disagree some and agree some	4	5 Agree	StD Med Mean
EM SCALE	55	2	2	3	3	0.52
	84.6%	3.1%	3.1%	4.6%	4.6%	1.40
						1.42
2. I feel rootless because I do not think I have a cultural identification.	11	1	0	0	1	1.08
	84.6%	7.7%	0.0%	0.0%	7.7%	1
						1.38
10. I do not feel I have a culture.	13	0	0	0	0	0.00
	100.0%	0.0%	0.0%	0.0%	0.0%	1
						1.00
20. I do not feel I am a member of any one culture or combination of cultures.	13	0	0	0	0	0.00
	100.0%	0.0%	0.0%	0.0%	0.0%	1
						1.00
25. I do not identify with any culture, but with what I have inside.	5	1	2	3	2	1.54
	38.5%	7.7%	15.4%	23.1%	15.4%	3
						2.69
26. My cultural identity is not clear to me because it is not grounded in the values and patterns of any particular cultural group.	13	0	0	0	0	0.00
	100.0%	0.0%	0.0%	0.0%	0.0%	1
						1.00

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